THE

True English Government,

AND

MIS-GOVERNMENT

Of the Four last KINGS,

WITH

The ill CONSEQUENCES thereof,

Briefly noted in Two little Tracts.

Exurgat DEUS, & dissipentur Inimici ejus.

Dat superne DEUS.

LONDON, Printed in the Year, 1689.

Advertiſement.

BEcauſe ſome may be offended at the Freedom and Plain-dealing uſed in theſe Papers, it is fit,

1. *To* acquaint *them that it was thought neceſſary; partly to manifeſt the Juſtice of the Actions of the preſent King and Queen, the Parliament and Nation, in the late Revolution, and preſent Settlement; and partly for a greater purpoſe than that,* viz. *To manifeſt the Righteous Judgments of God upon that Family, for the Honour of God, and neceſſary Caution to them that come after, that they may be humbled under the mighty Hand of God, and uſe all good Means to avert the Courſe of thoſe Judgments from themſelves: and to awaken the Nation.*

2. *To* admoniſh *them to conſider, Whether their Offence be reaſonably taken, ſo long as we ſee ſo much, (not honeſt Freedom, but) Impious Licentiouſneſs, Preſumption againſt God, and Rude and Impudent Contempt of the Religion of the State, by Profanation of the Sacred Name of God, and notorious Violation of the Precepts of Chriſtianity, to be daily acted without controle. Were they proportionably ſenſible how far this Rudeneſs (or rather inconſiderate Folly and Madneſs) exceeds any thing in theſe Papers, all their Reſentments would ſoon be converted into Admiration at their own Stupidity.*

And for the Church and Churchmen, they who are not more concerned that ſuch things ſhould be, than that they ſhould be ſaid, Dici potuiſſe & non potuiſſe refelli, *cannot certainly be, either good Men, or good Friends to either; and they who are in truth ſo concerned, will rather approve ſuch Plain-dealing, and put to their helping hand, than quarrel with them who do it.*

To

Advertisement.

To the King.

SIR,

THE Two Papers hereunto annexed, do so nearly concern Your Majesty, that is, the Right of Your Government, and the happy Administration thereof, that it may be thought Duty, rather than Presumption, to present them to You. Besides, In each I have used that Freedom and Plain-dealing, which may need Your Protection; and therefore having done it upon the solid grounds of Truth and Righteousness, and for the Publick Good, if it be fit for You to afford it, it is but reasonable for me to crave it.

The *one* in the *Socratick* way of QUESTIONS UPON THE LATE REVOLUTIONS, leads gently to such obvious and plain Conclusions as justifie the Actions of Your Self, and of all who have joyned with You in Your late great Undertakings and Access to the Government.

The *other* in the plain way of Narrative and Observations, contains not only a necessary CAVEAT AGAINST FLATTERY AND PROPHANATION, but discovers and lays open the principal *Errors in Government, and Miscarriages*, which have involved the last Race of Kings of this Nation in such *fatal Mischiefs*, as the World hath beheld with Admiration; and upon that occasion opens a Prospect into certain *necessary Means*

to make both Prince and People more happy for the future.

The *Providence of God* is exactly *Uniform* in all Ages, though through the variety of the Actions of Men, and different Circumstances thereof, it may sometimes seem to unskilful Spectators various. The *Jews* were once *the Peculiar People of God*, and as such were under a Peculiar Divine *Regimen*: But they having corrupted themselves, and withstood all the Methods of Providence for their Reformation, and being therefore rejected, the *Christians* succeed in that State and Priviledge: And accordingly we may observe the *like Methods of Providence* in the Occurrences of each.

The due consideration of the *Sacred History* of the *Jews* will open a Prospect into the Mysteries and secret Providential Disposal of the *Parallel Occurrences of this Nation in this Age*; and both compared and well considered exhibit a plain Representation and Pattern of what is to be avoided, what to be done, to make all Kings and Queens, and the whole Nation, for the future more happy in their Government.

It pleased God by his Providence to give unto Your Great Grandfather, King *James*, an *Extraordinary Deliverance* in the beginning of his Reign: And he hath given to Your self as *Extraordinary Success*, and (beyond Your expectation) brought You to the Throne. Such *Extraordinary Acts of Providence* do always naturally produce *Special Obligation* of Gratitude and Fidelity, and of Subservience to some *Special End and Design*, apparent enough by some Indications in the Course of that Providence, to such as duly apply themselves to observe and consider it.

Miscarriage in such a case is sometimes fatal; but always involves and entangles the Party in a labyrinth of Troubles and Difficulties; out of which many do never extricate themselves; though most have space, and many

many fair Opportunities, Invitations, internal Motions, and external Motives to correct their Errors before it be too late. This was the case of King *James*, his Son, and both his Grandsons; who sat upon the Throne but *four* Successions, and but *three* Generations.

But a Prudent, Faithful and Grateful *Obedience* to the Will of God, and *Subservience* to such Special End and Design, is usually not only very succesful in that special matter, but moreover for the most part procures universal Prosperity and Happiness to that Person in all things, which are not hindered by some particular Miscarriage. And this I do heartily wish may be the case of Your Self and Your Royal Consort.

Their *Miscarriages*, and the unhappy *Consequences* thereof, are *Obligatory Cautions* to You, not only as *Common Examples*, but as Examples of Your own, and Your immediate *Predecessors*, to whom You succeed in Authority; and more yet, Examples of Your *Progenitors*, from whom by the Mother You are personally descended; a *special Caution* of great importance for Your greater *Circumspection*, lest by the same or the like Miscarriages You enter into *Society or Communion of their Guilt*, and the fatal Judgments decreed for the same.

The Original of their Miscarriages were committed against the two great Branches of that *Righteousness*, by which the Throne is Established, *Religion* towards God, and Justice toward Men, by King *James* the First: First, by *Unfaithfulness* to that Providence, which had given him so great a Deliverance, deserting his Call, forsaking his Dependance upon God; and Recourse for his Security to Worldly Wisdom and Policy. Secondly, by *Profanation*, or abuse of Religion to such Policies: 1. For his Security, by Illegal Indulgence and Favour at home, and unhappy Alliance abroad with Papists. 2. For the Advancing of his affected Prerogative and

Abſoluteneſs above Law, by Diſpoſing of Eccleſiaſtical Benefices and Preferments, with more or no leſs regard to that, than to the proper Ends of that ſacred Employment, and thereby encouraging Flatterers, and turning the Church into a Faction. 3. By *Diſcouraging and Oppreſſing true Piety and Devotion* to God, and Conſciencious Obſervance of his Laws, (by reproachful Names of *Puritans* and *Preciſians*, and by that impious and abominable project of the Book of Sports;) and encouraging Formality and the External Pomp of the Church, to gratifie that Faction. And for *Injuſtice* I have already named the root of it, Affectation of unlimited Prerogative and Abſoluteneſs, which produced more Illegal Proceedings and unjuſt Actions, than can conveniently be enumerated here in particular; and beſides, ſuch another Faction in the State. Theſe, like the Wicked Policies of *Jeroboam*, ſtuck ſo cloſe to his Houſe, and ſo prevailed in his Poſterity, that they produced at length the like unhappy Conſequences to them.

And though it can hardly be imagined, that ſo Wiſe, Vertuous and Generous a Prince as Your Self, ſhould ever fall, eſpecially after ſuch Examples of Caution, into ſuch Errors and Miſcarriages, ſo contrary to Your own Publick Declaration, and to the avowed Ends of Your Expedition: yet if we conſider how many Eminent Perſons, who ſeemed to have been deſigned for Great Matters, and have been carried on a great way by a very propitious Providence, have notwithſtanding, by ſome unhappy Miſcarriage, or Neglect of the Opportunity put into their Hands, interrupted the Courſe of that Favourable Providence, and been deſerted by it; it will appear that the Caution is not unreaſonable.

And it will appear the more reaſonable, if we conſider firſt, The *ſubtile inſinuating and prolifick Nature of Sin*; and from what ſmall Beginnings it inſenſibly grows up

up to a full Maturity. Whereof we have very remarkable Examples in the great persons before mentioned: How indulgence to Papists in King *James* the First, came at last to such Zeal for Popery in King *James* the Second, as lost him his Kingdom; How Contempt of Precisenes in King *James* the first, came at last to direct notorious Immorality in both his Grandsons, and infected the Nation; and the like. 2. That every *Opportunity* of doing good, is an *Obligation* to do it: but every Special and Extraordinary Opportunity and Advantage, a *Special Obligation* of Subservience to the Providence of God upon that occasion; and such an Obligation as is never neglected by any Man without Loss, Trouble, or some great Mischief to himself.

3. And yet the more reasonable still will it appear, if we further consider the *Great Obligations*, which that extraordinary Providence, which hath conducted you, and the Things, to which it hath led You, do necessarily infer, both for Caution, and Action.

God, by Your Hand, as his visible Instrument, but indeed by his own Invisible Power and Ministers, hath driven out Popery and Arbitrarines before You; subjected a formidable Army, much more considerable than Your own, unto You; and brought You with an easy Course to the Administration of the Publick Affairs of the Nation. And thus far all is well. But here we come to a Critical Point, and of some danger: 1. Lest it be thought that all is done, and nothing more remaining: which might produce an unhappy Neglect, through Non-attendance to Your Calling, and to the further Designs of Providence; and that a Relapse of all again. 2. Lest we fall into the Old unhappy Error, through the Fallacies of that Spurious Wisdom of the World: For though there be now no temptation to any Politick Compliance with Papists, yet are there two other Nations of kin to them, which must be subdued, and all Leagues and Compliance

pliance with them avoided, the Debauched on the one hand, and the Factious on the other, (though the Debauched are as morally Factious as any) But by *Factions*, I intend here as well those Zealots for the Church of *England*, who are really such (as many are in a high degree) as others who are such for their several Parties.

The true and effectual way *to allay and extinguish the present Factions*, is very plain, if we do but consider the *Causes and Occasions* of them: which were principally the *Princes Favours* partially dispensed, and *Church-Preferments* accordingly disposed, and *factious Acts of Parliament*. It is now known, and believed by Men of good intelligence, that not only the then D. of *York*, but K. *Charles* 2. also, were intangled in Popery before their Return into *England*. And it is therefore not to be question'd, but their Counsels, and the Parliament it self, being at first under a transport, and after corrupted by Pensions and Expectations, were through their Means influenced by the crafty and busy Romish Agents; who by the same Means did both promote their own Designs, and insinuate themselves into Favour. They did really desire to have the King absolute: for a single person, they knew, was more easy to be dealt with, than a number of Men in Parliament: They did really desire very strict Terms of Conformity and Severity against Protestant Dissenters to be enacted: for this they foresaw would the more effectually divide the Church and Nation, and so much the more weaken each part, and give them advantage against either, as they had occasion. These were both of them plausible Pretences. And the Impressions of both are very visible in divers Acts of Parliament, especially those which concern Uniformity, Conventicles, Corporations and the Militia. If therefore upon due consideration of this notable Abuse and Imposture, those undermining Acts were all repealed; all unnecessary Terms of Conformity, never required in the ancient Church,

Church, discharged; and things were better setled upon a New (or rather the true Antient) Foundation, more agreeable, in the Church, to the Nature of Christianity; and in the State, to the true English Constitution; the Factions would easily be cur'd by Your Princely Wisdom and Moderation.

Concerning *Debauchery* I have said so much in the latter of these Papers, that I need say the less here: But this is most proper for this place: Whatever Sensual Men may think, it was not the Power of Your Arms, nor the Concurrence of the Nobility and Gentry with You, which made Your *Success* so Great & Extraordinary beyond all Expectation. But it was the *Presence of certain Invisible Powers*, and *a Secret Divine Majesty*, (far beyond that of Crowns and Scepters,) communicated to You, (as is frequent with vertuous Men in just Undertakings agreeable to the Designs of the Divine Providence,) which made all yield, and give Place, before You. If these be provoked to withdraw or desert You, (which may be by Your Neglect or deserting their Conduct and the Service to which they lead You, or by Indulging any wickedness or Profanation in Your self, or about You, or in Your power to reform; for they are Holy Spirits in your case imployed upon a Holy work and design;) Your Strength will suddainly be gone, You will become like other Men, all things will be at a stand, go heavily or cross with You, and if You see not Your Error in time, and amend it, You will by degrees be wholly deserted and left naked.

And here it may be fit, and I hope without offence to Your Majesty, to offer to Your Consideration, whether there may not have been *some Fault* already committed in this respect, and *the Course of Providence*, which moved so smoothly and effectually before, be not since become thereby more slow and *retarded*. And the reason is this: There was long since *a Paper* put into your hand concerning this matter; and the Care of it, that it might

might not miſcarry through Multiplicity of Buſineſs (for it was then a buſy time) or Politick Conſiderations, not long after recommended to one ſpecially obliged to be concerned for ſuch matters: but it ſeems to have met with no favourable promotion. But our Streets are ſtill filled, in the day time, with horrid profane Swearing; and in the night, with laſcivious Negotiations: and all kind of Debauchery is ſtill as impudent and rampant as ever, without controll. And agreeable thereunto the Courſe of our Affairs ſeems ever ſince in ſome things very ſlow, in ſome ſtationary, and in others plainly retrograde. A parallel adjudged caſe in the Prophet *Haggai* may direct in the Examination and Reſolution of this.

SIR,

If Your Zeal for the Honor and Service of God in theſe things, and others to which You are directed, not proper here to be particularly mentioned, be not anſwerable to the Extraordinary Favours and Deſigns of Providence, I dare be bold to ſay, You will ſuffer an anſwerable Diminution of Your Majeſty: But if You do with all Fidelity and Reſolution attend to Your Call, and follow that Divine Conduct, it will infallibly lead You to Great Honour and Satisfaction here, and Eternal Happineſs hereafter. Which that You may, is the only End of this plain Diſcourſe, and for this End I ſhall in all things endeavour to approve my ſelf

Your Obedient and moſt Faithful

Subject and Servant.

A CAVEAT AGAINST FLATTERY, AND PROFANATION OF *Sacred* things to *Secular* Ends:

UPON

Sight of the *Order* of the *Convention* for the *Thanksgiving*,

AND

Conſideration of the *Miſgovernment* and *Misfortunes* of the laſt Race of Kings of this Nation.

LONDON,
Printed in the Year MDCLXXXIX.

A

CAVEAT

AGAINST

FLATTERY,

AND

PROFANATION

OF

Sacred things to Secular Uses:

A

CAVEAT

AGAINST

FLATTERY,

AND

PROFANATION of *Sacred* things to *Secular* Ends.

I Was not more pleaſed with the firſt *News* of the Order of the preſent Convention, for a *Publick Thankſgiving* to Almighty God, upon ſo juſt and admirable occaſion, than I was otherwiſe moved and diſturbed at the firſt *Sight* of their Order; to ſee all that lively ſenſe, which I expected, of ſuch an admirable Providence and Mercy of God to theſe Nations, in ſo ſeaſonable, ſo eaſie, and yet ſo great, and, if it be not our own fault, compleat Deliverance, to dwindle (in my apprehenſion) into a kind of mean, ſervile, fawning Complement to the Prince, under a Formality of Religion. This hath filled me with variety of Thoughts, which I cannot forbear to communicate to

ſome of thoſe who are concern'd in it, I mean, the Members of the Convention.

The Prince I look upon as a perſon greatly to be eſteem'd, lov'd and honour'd, both for the Character generally given of his Virtues, and more eſpecially, for that he ſeems to be choſen and deſign'd, by the Providence of God, for a ſpecial Inſtrument of great and deſirable matters in this Age; and hath been ſo already to this Nation. And therefore to aſſiſt him, and concur with him to thoſe ends, is in my Opion, an Act of Subſervience to the Divine Providence, which is *a Glorious and Angelical Employment*: but yet to expreſs our Reſpect to him, in ſuch a manner as this, whether through Flattery or Tranſport, I conceive is neither proper, decent, nor ſafe, either for him, or for the Nation.

The *Cauſe* of this Publick Thankſgiving to Almighty God, is thus expreſſed: *For having made His Highneſs, the Prince of* Orange, *the Glorious Inſtrument of the Great Deliverance of this Kingdom, from Popery and Arbitrary Power.* Whereas in truth the principal Cauſe of it is, not the *Inſtrument*, but the Great, and very great *Deliverance*; with many ſuch Circumſtances as are remarkable indications of the ſpecial Providence, and over-ruling hand of God in it: And for this moſt ſolemn Thanks, ought to have been paid to Almighty God by this Nation, whoever had been the Inſtrument. And yet in this Order is there not one Word of this *Great Deliverance*, more than was neceſſary to expreſs what it was that the *Prince of Orange* was the Glorious Inſtrument of; as if his being the Inſtrument, was the Only, or the Principal thing, for which we were to give Thanks. I deny not but there was ſpecial reaſon to give Thanks for that alſo, as well as other Circumſtances, but then it ought to have been expreſs'd in its proper manner and order; the *Deliverance* firſt expreſly, with proper words of its due amplification, as the principal: and then by what *Inſtrument*, as is frequently added in the Scripture upon ſuch occaſions; *by the hand of his*

ſervant

ſervant Moſes. And as our common form expreſſeth that which is above all, Gods *ineſtimable Love in the Redemption of the World by our Lord Jeſus Chriſt.* It muſt therefore be confeſſed, that the principal matter of our Thankſgiving is in this Order either omitted, or mentioned only occaſionally, ſo as to ſerve only to expreſs the other, at beſt in a prepoſterous manner. And this *Inverſion of the proper and moſt natural and eaſie Order*, is an Argument that it was ſo formed not by chance, but *deſign*, or to make the moſt charitable Conſtruction, through ſome *inconſiderate Tranſport.* And the ſame is obſervable in the *Epithets* given to each.

I did never affect to contend about words, much leſs would I give occaſion of offence to ſuch an Aſſembly, of ſuch perſons, for a trifle; beſides, they that know me, know me to be a cordial friend, and well wiſher to this Convention, and who deſire to promote, not prejudice their Proceedings. But what I intend in this is no ſlight matter, nor will it ſo much prejudice, as be uſeful to them, and to others, if it be taken by the right handle, and as is intended. For from hence I obſerve *two things, which deſerve very ſerious conſideration and reflection upon them.*

The one a *Defect* of that due and profound Senſe of ſo great and undeſerved a Mercy, and of that anſwerable Reverence and Gratitude to God, which our circumſtances and condition require. If we admit the form of the Order, to have proceeded only through *Tranſport of Affection* to the Prince, which is the moſt favourable conſtruction we can make of it, yet even that is an evidence of what I ſay, and that there was more reſpect to the Inſtrument, than to the Mercy it ſelf, or perhaps, to the Author of it, by ſome: for after the Author, the Mercy it ſelf is next to be conſider'd before the Inſtrument, as the principal Motive of our Gratitude; and the expreſſing it otherwiſe, is a kind or degree of neglect or ſlighting of the Mercy, and of diſreſpect to the Author: which a man may eaſily perceive,

if he do but consider how such an expression of thanks, for some rare favour, would be resented by a great Prince from some of his meanest Subjects. Would he not think him an Impertinent Fellow, and unworthy to be regarded, much more unworthy of such a special favour? And if we admit that it passed the Houses meerly through *Inadvertence*, which is also the most favourable Construction we can make of that, this very Inadvertence is plainly an evidence of the same: for had we been affected as we ought, that would have made us more mindful and observant of such a matter.

But if it did proceed from *Flattery*, and design to Complement the Prince, and pass, tho' observed, through *Compliance*, which might possibly be the case of some; that is not only unbecoming and below the Gravity of such an Assembly, but a plain *Profanation of Religion* to base and unworthy ends, and greatly aggravates the former. And this is so plain of it self, that I need not say more to prove or explain it. But whether either of these two, or both, was in the bottom, it is not a matter to be slighted, or lightly passed over. How great are the sins of unsuitable Returns for extraordinary Mercies, and of Profanation of Religion to Secular ends, and the Judgments they usually provoke, I leave to Divines to consider more fully: But what are their Natural Effects and Consequences, and what the Mischiefs we have seen attending them, I think greatly necessary to be explained for our common Benefit, and necessary Caution for the future. We are just now entring upon a new Scene of Affairs, and if we well consider the sad Catastrophes of the two preceeding, and make just Enquiry into the causes thereof, we may meet with much matter of Admonition, Caution and Direction; and very pertinent to this purpose.

King *James* I. his *Mother* and *Grandfather* having both born their own burdens, was, by the Providence of God, brought to the Throne of this Kingdom in Peace, even beyond

beyond the expectation of himſelf and many others. And though the reſtleſs and deſperate attempts of the Papiſts, were otherwiſe enough to terrifie a man of greater natural Courage than himſelf, yet he had for his Encouragement, an admirable experiment of the *Special Providence of God*, in the Preſervation of his next immediate Predeceſſor, Queen *Elizabeth*, through a long Reign of forty four years, notwithſtanding all their Conſpiracies againſt her. And leſt that ſhould not ſufficiently affect him, he had moreover, in the very beginning of his Reign, a like experiment thereof, in the Preſervation of himſelf, and his own Family from one of the moſt horrid, deſperate, and ſecret Conſpiracies, that the World hath ever heard of. And what did all this require of him? Could it be any thing leſs than the higheſt demonſtration of Gratitude to God, moſt confident Dependance upon him, and intire Fidelity to him? And what leſs from the Nation? But what was the *Return*?

It was wiſely ſaid at his firſt coming in, by one of his *Scotch* Courtiers, to one of the *Engliſh*, *We have brought you a good King, but you Court Flatterers will ſoon ſpoil him.* And ſo it proved. It was indeed a great happineſs to have all Cauſes of Diſſention, not only in this Nation, but alſo between both Nations, ſo plainly and fully extinguiſh'd in his perſon. But ſuch was partly the *Tranſport* of all ſorts of people, and ſuch the groſs *Flattery* of many, that nothing was enough to magnify either his Wiſdom or his Power. This and the *pompous Titles* of Monarch, Abſolute, and Imperial Crown, *&c.* ſoon raiſed his thoughts above the pitch of an *Engliſh* King. He thought himſelf as free to exceed the Laws of the Land, as God the Laws of Nature, when he ſaw occaſion for it; though he thought in Prudence ſuch extraordinary Acts, like Miracles in Nature, were not ordinarily to be done. He thought the Rights and Liberties of the People, were but Indulgences wreſted from their Kings, his Predeceſſors, (*cujus contrarium eſt verum*)

rum) and might thereupon infer, (and had wit enough to do it) that it was but reasonable for him to regain by Policy, if he could, what they had lost by Necessity or Constraint.

These fancies of his were continually fed and confirm'd by self-seeking, flattering persons; who, perceiving that to be the way to Preferment, strained all their Wit and Parts to gratify his humour: and it was not long before he found occasion to exercise that Freedom. The Discovery of that horrid Conspiracy, which by his admirable Deliverance should have confirmed his Dependance upon the Divine Providence for the future, having a contrary effect upon him, he cast about to secure his Safety and Quiet by his own *Craft and Policy*. And the only way for that he conceived was by making not only Amity and Leagues, but the nearest Alliance that could be, with some Potent Prince of the Popish Religion. And by all means he must have a match for his Son either from *France* or *Spain*: for the Accomplishment whereof the Pope, whom he had before asserted to be Anti-christ, must be complemented with no meaner Title than *Sanctissime Pater*; Indulgence to Papists, contrary to the Laws, must be agreed, and the effectual Execution of the Laws against them actually stopp'd by secret Orders; for a publick Declaration for that purpose, would not then pass for a Legal Act of Dispensing Power. And because they, who were most Zealous in Religion, were like to be most averse from compliance in these things, *the very Power of Religion* must be *discountenanced under the Notion of Puritanism*; and Indifference and *Formality incouraged under the Notion of Loyalty, Obedience and Conformity*. And to this end was the *Book of Sports* injoyned to be read in Churches, and many Pious and able Divines put out of their Employments, if not Freeholds too, for refusing to read it. Nor did he want incouragement in all these things from Flatterers of all sorts, who easily prevailed against the sounder and safer Counsels

of

of others. And though ſome of them, who had publiſhed their falſe and flattering Argument in Print, were queſtioned in Parliament for it, both in King *James*, and in King *Charles* I. time; yet even for ſome of them did the King intercede in Parliament; as King *James*, 7. *Jac.* for Dr. *Cowel*; and others were preferr'd or favoured afterward, as Dr. *Mainwaring* by King *Charles* I. as others ſince have gotten what they wrote for, and have been well rewarded for their pains. Of the former ſort ſee *Ruſhworth*, and Mr. *Petyts Miſcellanea Parlementaria*; of theſe latter, 'tis like the Parliament in due time will take notice.

This unhappy Policy, as it was not unlike in its Principles to that of *Jeroboam*, which *became a ſin to his Houſe, even to cut it off, and deſtroy it from off the face of the earth*, ſo it proved alſo in its conſequence. His eldeſt and hopeful Son Prince *Henry*, was in the beginning of theſe courſes, and ſoon after the firſt propoſal of ſuch a match, taken away by an immature death; and *himſelf* perſiſting therein, by a death queſtioned then, and in the dark to this day, whether not untimely. His next Son and Succeſſor King *Charles* I. whom he had involved in theſe ſnares, but never lived to ſee his Marriage accompliſhed, proceeding in the like courſes, giving incouragement to Flatterers, and through their falſe and deceitful Counſels, in many things tranſgreſſing the Laws, indulging to Papiſts, and diſcouraging and oppreſſing many of the moſt Religious and Conſcientious of the Proteſtants, as Puritans and Factious, and renewing with more ſeverity, that unhappy Policy of the *Book of Sports*; at laſt concluded this Scene with that unhappy Cataſtrophe, which is well known to the World.

King *Charles* I. having alſo born his burden, to his Son, *King Charles the Second*, after he had been tutor'd in a Wilderneſs of twelve years Exile, was Almighty God pleaſed to open the Gates of his Mercy; and when all hopes either from Foreign Aſſiſtance, or Domeſtick Conſpiracies failed, then by a favourable and manifeſt Providence to ad-

mit, or rather conduct him to his Fathers Throne in Peace, to the great Joy of himself and the whole Nation, putting into his hand, upon terms of his Behaviour, the prize of a fair opportunity, to have made himself, and these Nations happy, had he had a heart to it, and they been disposed for it. But such was the *Transport* they were all under at that time, that they soon forgot themselves, forgot God, and, like Pigs to the Trough, ran greedily to a brutish enjoyment of their unexpected Happiness; and through their Ingratitude to God, instead of Blessings, which they might have been, proved mutual Temptations, and occasions of Corruption and Debauchery each to other; the new King by a most pernicious evil Example, and those about him by self-seeking Flattery, Compliance, and Imitation: whereby they both encouraged and hardened him in those evil Courses, and propagated the Imitation of it to all ranks of people.

The *Parliament* it self, that is, the Majority, unadvisedly and contrary to the true Constitution of this Government, *declared him* to be, by the Fundamental Laws of this Kingdom, *in effect above all Law*, and his very *Officers irresistible*; and required of all Officers of Corporations, Officers and Souldiers in the Militia, and of the Clergy and Universities, a Declaration to the same effect; subjected the *Dwelling-houses of the People* to be searched at the pleasure of his Officers; formed a new *Militia*, and put it wholly into his Hands; and profusely gave him *vast summs of Money*, out of the Estates of the people, beyond all need, reason and justice. The Commissioners and Convocations of *the Clergy*, in their new Additions to the Common Prayer, without any regard to what he or his Successors might prove in time, or to the inconvenience they might thereby bring upon themselves, needlessly gave him the Title of *most Religious and Gracious*, in publick forms of most solemn address to Almighty God; and the *Kings Arms* were in divers Churches in the City, set above the Commandments

of

of God in the place of moſt ſolemn Worſhip; whereas at *Oxford*, as I have heard, the Founders Arms in the Theatre, being placed above the Kings, were ordered to be taken down for the Indecency. Agreeable hereunto was *Loyalty* (as they call'd Compliance with the Will and Pleaſure of the King, whether legal or not) cry'd up as the only Honeſty, and *Non-Reſiſtance* and *Paſſive-Obedience*, as if they were the greateſt and moſt neceſſary Doctrines of Religion, by all who ſought the Favour of the Times, in their ordinary Diſcourſe and Converſation, and publickly ſo aſſerted in Speeches, in Sermons from the Pulpit, and in Printed Books, by ſuch as expected any ſpecial Favour or Preferment.

Nor ſtay'd it here, for *the King* now aſſured by ſuch Demonſtrations of the Obedience and Compliance of his People, and thereby encouraged to take the Liberty to gratifie his Luſt more openly than otherwiſe perhaps he would have done; and being a Perſon of a pleaſant Wit, and delighting in Repertees, Jeſts and ſuch like Diverſions from ſerious thoughts, the ſtream of *the Courtiers*, *Gallants*, and all who affected to be reputed ſuch, preſently ran with a full torrent into the ſame Chanel, and ſoon overſpread a great part of the Nation. And vain airy *Lightneſs*, frothy and *Obſcene Diſcourſe*, profane and horrid *Swearing*, and more then brutiſh ſatisfaction *of Luſt*, and *Contempt of all Religion*, were not only indulged, but affected too as generous qualities of a Gentleman, and certain Notes and Evidences of Loyalty and Fidelity to the King, and conformity to his own heart and mind. And thoſe, who made any ſcruple of Conſcience to run to the ſame Exceſs of Riot, were looked upon and deſpiſed as diſaffected, diſloyal, mean ſpirited fools, and Fanaticks; but thoſe who did dare to oppoſe either the Debaucheries of theſe Loyaliſts, or the illegal actions of the King, as Imprudent, Raſh, and Madmen. And ſo great a *Baſeneſs and Degeneracy* thereupon preſently ſeiſed and tainted many, that, not

conſidering the ſevere Denunciations of our Saviour againſt ſuch, they were even out-faced and aſhamed of their Religion, and became *Hypocrites in Debauchery*; and, to avoid the Imputation and Reproach of being religious and ſneaking, did actually ſneak to ſuch degenerate and deſpicable Wretches, while by baſe compliance in obſcene Diſcourſe and familiar Swearing, they gloried in their ſhame, and would ſeem companions with them in ſuch things, as yet they never acted indeed. And in ſo degenerate a ſtate what can be ſo abſurd and inconſiſtant that Men will not do? What wonder is it then to ſee Men at the ſame time in Words applaud the Non-Obedience of the Biſhops, and yet in their acts comply with the Diſpenſing Power? To ſee thoſe, who by their High Profeſſions of Loyalty and Non-Reſiſtance, had invited and encouraged the King to uſe his liberty to inſlave them, when they found that he, preſuming too much upon their High Profeſſion, was like indeed to involve them in the ſame Slavery and Miſchiefs with the reſt, chooſe rather to enter with others into ſecret Conſpiracies for the Common Safety, than in time (to prevent that) with a true and generous Loyalty and Fidelity openly oppoſe his Illegal Proceedings; Theſe things, with ſome few others made the Government of King *Charles* II. uneaſy, and brought King *James* II. to his *Exit*.

We are now entring, as I ſaid, into *a New Scene of Affairs*: And that this may proceed more happily, it cannot but be of great uſe to reflect upon and conſider well *the Errors, Miſcarriages, and true Cauſes of the unhappineſs and ſad Cataſtrophes of the two former*. I have already briefly touched ſome of the more immediate and viſible Cauſes, Hiſtorically as to the matter of *Fact*: But to make a right uſe of them, it may be neceſſary to enquire a little more deeply and Philoſophically into them. Theſe *Cauſes* therefore, to go to the bottom, are *two-fold*, Natural, and Divine, which doth ſecretly but effectually diſpoſe and order the Natural. The *Divine* is by way of *Judgment*, which is always

ways juſt, and for ſome *Sin*, and doth frequently proceed to Exciſion, cutting off, and Extirpation of whole Families, when the ſin is perſiſted in; though for the moſt part, unleſs in caſe of ſome heinous crime, gradually giving fair warnings and opportunities to one after another, to prevent by Reformation the final and utter Extirpation of all. And though many times the Root of Bitterneſs lye deep, and be hard by others to be detected, yet it is not ſeldom that the *Sin* is legible and apparent in the *Puniſhment*; and certainly if we well conſider what a Sin it is *to reſiſt, oppoſe, and oppreſs the Truth* when offered, eſpecially in matters of great conſequence, and preſented by ſome ſpecial Providence of God, all who believe *Popery* to be an abominable Abuſe and Corruption of the genuine Chriſtianity, tending to the defacing, enervating, and ſubverſion of it, and that the *Reformation* deſired is nothing but the Reſtitution of it to its priſtine and genuine Luſtre and Power, muſt of neceſſity believe that the *Cheriſhing of Popery* and *Oppoſing* of ſuch a *Reformation*, may be ſuch a Sin as, being perſiſted in, may provoke as great Judgments as this. And then if we reflect back as far as the *Grand-father* of our *King* James *the Firſt*, and thence obſerve how Indulgence and Favour to Popery, from this firſt Oppoſing of the Reformation in *Scotland*, has been continued and continually attended with deſtructive ſignal Judgments in his Poſterity ever ſince, beginning with one very Prodigious, a horrid Dream, of the loſs of both his Arms, and the ſudden Death of both his Sons, all at diſtant places in one Night, as may be ſeen in *Spotſwood*; it will not be hard to trace and detect the True Root which hath born all this bitter Fruit in that Family. And they who cannot diſcern this in that Family alone, may for their confirmation take alſo into conſideration the *Occurrences* of a *contemporary Family* in our Neighour County, *France*, that of *Valois* from *Hen.* 2. to its Extirpation; and compare with theſe two the long and happy *Reign* of Q. Elizabeth,

againſt which the Gates of Hell could not prevail. And if with all theſe we conſider alſo *the Actions and Cataſtrophe of* Hen. 4. *of* France, and the monſtrous Wickedneſs and Barbarous Cruelties of the preſent King, it will not be hard to make a *Moral Prediction* of the like fate attending this *Family of* Bourbon alſo. This, it is very probable, if we conſider the Original and Progreſs *pari paſſu* all along of both Sin and Puniſhment, was *the Provoking Sin and Root of Bitterneſs*, which by Divine Judgment hath expoſed them to the *ſtrong Deluſions*, which have been the more immediate and apparent Cauſes of all their Miſcarriages and Unhappineſs. And though it may be hoped Men are now near as well cured of Popery, as the Jews of Idolatry, yet may this Obſervation afford us a very *neceſſary Admonition* at this time, if we be not like the Horſe and Mule: For certainly that Soul which in theſe occurrances of this Royal Family within the Period before mentioned, cannot diſcern a continued courſe of Providence powerfully operateing therein, is deeply immerſed in Senſuality, and very Brutiſh. It is therefore very *reaſonable that at this time we do ſeriouſly conſider* the Courſe of Gods Providence and Judgments upon that Family; that it was not any Favour to Popery, otherwiſe than as that is an Abuſe and Oppoſition of the true Religion, that was *the Sin of that Family*; nor was it that alone, but that and other Abuſes by Prophanation and Connivance; That the *Prince* is *deſcended* from that Family, from which he may derive a load of Guilt upon himſelf, by participation in any of thoſe ſins, by forgetfulneſs of God, and by neglect of thoſe Duties, which this late extraordinary Providence calls him unto: That *the preſent State of the Nation* is a moſt vitious and degenerate State; and that ſo extraordinary Deliverance, when greater Judgments might reaſonably have been expected, obligeth to great Seriouſneſs, affectionate Senſe of the ſpecial Providence of God in it, and effectual Reformation: for great and undeſerved Mercies do

not

not leſs oblige (either in force or extent) than the moſt ſevere Judgments: And to conſider that *the ſame Providence of God*, which effected all this, *can* eaſily, and certainly will, *turn all again* into Confuſion and a greater Judgment, if we do not wiſely indeavour to concur with it, and anſwer his ends. He can take away the Prince, and incline the Princeſs to recall the King; he can by impeding or croſſing our Preparations for *Ireland*, or an unexpected deſeat of part of them, diſcourage the reſt, and incourage the *Iriſh*; he can raiſe up a deſperate Party at home, and from a cloud of an hand breadth make them cover the Land; he can ſend a Spirit of Diviſion amongſt us and Confound our Counſels; of Infatuation, as he did amongſt the *Papiſts*, to reſolve, with great imaginary Wiſdom, and Subtilty, upon the direct and moſt effectual means of our Ruine and Deſtruction. And by theſe, and many other unconceiveable ways and means, can he eaſily and quickly turn all our Tranſport into Mourning and Confuſion.

This, I ſay, *he can* do, and *we may* provoke him to do it, in part or in whole, if we, like Dogs, greedily catch up the Bone, and regard not the Maſters hand that threw it, but continue in that brutiſh Stupidity, which hath ſo much prevailed in this Nation. And it may be conſidered, *whether we have not already provoked* him to let us ſtruggle with ſome *Difficulties*, which might eaſily have been prevented: The ſo eaſie Compliance, or Inadvertence, in paſſing *the Order* in the Form aforeſaid, was plainly a Fault, and ſuch as I cannot think it conſiſtent with true Piety, and due ſence of the Majeſty and Honour of God, for any Mortal to offer to excuſe it; and certainly nothing could be a more proper Correction of ſuch an *Eaſineſs* or Inadvertence, than to permit the ſame perſons, in their Debates, to run themſelves into ſuch Difficulties, with loſs of time, as might as eaſily have been avoided, as the Order have been amended. We have been ſo long impoſed upon with

Words,

Words, that like Children, we are eaſily allured and carried with ſome, and frighted with others, without any reaſon. This being perceived, an Expedient was ſought, but ſuch an one choſen as made all the Queſtion; whereas I doubt not that the matter might have been propoſed at firſt in ſuch commodious terms and expreſſions, and ſo enforced with Reaſons and Demonſtrations, as that it would have paſſed as eaſily as another Vote did at that time, and with no inconſiderable advantage. And if this be ſo, why might there not be ſome ſecret energy of Providence, or Subtraction of a more favourable Direction in it? This may be too nice a Speculation for this Generation: But this I know, that the very thoughts of men are not ſo much in their own power as they imagine, but are ſubject to the Power, not only of God, but of much inferiour Spirits by his permiſſion; and he is no great Philoſopher, who doth not perceive it, nor very knowing Chriſtian, who doth not believe it. And were it underſtood how intimately and effectually his Providence doth interpoſe in all things, perhaps there would not be much doubt of what I ſay: But they that underſtand theſe things may make their uſe of them.

Of the other *more immediate and more apparent Cauſes*, there is one that is *Prophanation of Religion*, which hath a *double Efficacy*, Moral and Natural: *Moral, as a ſin* provoking Gods Diſpleaſure and Judgments, and ſo is comprehended in what I have ſaid before. *Natural* in reſpect of its *Contagious and Spreading Nature*, and of the miſchievous Effects and Conſequences of it. All *evil Examples*, eſpecially of perſons of great Place, and among people diſpoſed to receive Impreſſions from them, are very Infectious; but none more than Irreligion and Prophaneneſs, partly thro' the *Senſuality* of men in the Corrupt State of Nature, which is eaſily affected with Objects of Sence, and therefore apt for them to neglect and contemn things of a more refined and Spiritual Nature, and partly through the Impre-

preſſions and Efficacy of the envious Apoſtate Spirits, who, of all things, are moſt gratified with it, and moſt active to promote it; and for this cauſe there is the more reaſon to check and ſuppreſs the very firſt and leaſt appearances of it; for a little Leven leveneth the whole Lump; but yet more if we conſider alſo the pernicious *Effects and Conſequences* of it, even *of a natural growth* and production: For it is plainly a direct Introduction to Irreligion, and thereby an Inlet to all manner of Diſorder, in Perſons, Families, and States, as may plainly be perceived by this Conſideration.

True Religion in man is a Cœleſtial Influence and Divine Power, received and embraced by a Soul rightly prepared and diſpoſed by true Information and good Inſtruction, whereby that Soul is ennobled and exalted to a degree of Excellence above the Humane Nature, according to the Degree of that reception. This illuminates his mind, and makes him ſenſible that he is a Dependant Being, hath his Dependance upon a Being moſt Excellent, and ſo affects him that he reſteth on it, and directeth all his motions to it, as his proper and only Centre: Hence proceed theſe happy Effects, he moves orderly, his Soul being fix'd upon its proper and ſatisfactory Object, runs not aſtray, nor affects any other with any diſorderly Motion; ſo that he keeps his rank and place in the Univerſe, without diſturbance to himſelf or others: and this produceth a free and generous Magnanimity, he admires not the Grandeur of the World, fears no Man, flatters no Man, but deals plainly and ſincerely with all; pitties their Weakneſs, even in injuries and affronts to himſelf, as of People of diſtempered mind, is Communicative, and ready and induſtrious to do good to all.

On the contrary *Irreligion* indiſpoſeth the Soul for that Divine Principle, whence it becomes dry and narrow, like a withered Branch, and unhingeth it from its proper Centre, whence proceedeth all manner of Diſorder: Firſt, it

 directs

directs all its motions to it self, as its Centre, as if it were independent. But not being really so, it cannot rest there; but runs out after something else; and missing its proper Object, falls upon some false Appearance, and prosecutes it, as its proper Object with a motion suitable to that, and so exorbitant and irregular. And hence proceeds all that Degeneracy of Mind, that Admiration and Insatiable prosecution of the Pleasures of the Flesh, and Grandeur of the World, and all that Baseness, Falseness, Flattery, Perfidiousness and Treachery which hath so infected and corrupted this Nation.

The Religion before described is that which is proper to uncorrupted Nature: *The Christian Religion* comprehends all that and more. It not only acquaints us with the *Original of all the Unhappiness of Mankind*, which the sacred Antiquities of the Jews did in some sort before; but it plainly reveals unto us *the proper and only Remedy*, which the Jews Religion did but obscurely signifie by Types and Figures: That man is so inconsiderable a being in himself, and so corrupted and polluted by Sin, that he cannot possibly have any access to the Great, and Glorious, and Holy God, without which he must be eternally miserable, but by a *Holy Mediator*: That the Great, and Glorious, and Holy God notwithstanding out of meer compassion to his despicable Creature, hath provided such a Mediator for us, in whom he hath united the Divine and Humane Nature in one person: That this Mediator having upon the Theatre of this Earth performed a most exact obedience to the Will of God, even to death, did thereby offer up the Humane Nature a Sacrifice, and consecrate it to God: That thereby he obtained favour with God for all Mankind, and a Right of Dominion over them; and is ascended into Heaven as the Captain of our Salvaton, where he interceeds for, and thence dispersses his Divine Gifts to all that receive him, and by Purity, Holiness, and Righteousness, in Obedience to his Holy Law, and Conformi-

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ty to his moſt Holy Motions, firmly adhere to him; and in due time will Judge and Condemn all his Enemies, and all thoſe ungrateful and perfideous Wretches, inveagled by them to deſert his Service.

Concerning this Religion, it is a moſt true and excellent Obſervation and Concluſion of that profound Searcher into Nature, Sir *Francis Bacon* (*7. de Augm. Sci.* c. 1.) that in almoſt all Creatures, but eſpecially in Man, if he be not degenerate, there is an appetite to a two-fold good, one of the Community, the other of the individual, of which the former is the moſt prevalent, [*as we may obſerve in Animals, which will readily expoſe themſelves to ſuch danger for the preſervation of their young, from which they would otherwiſe moſt timorouſly have fled for the preſervation of themſelves,*] and that of all Religions there is none, which doth ſo much tend to the Promotion of the Publick Good before the Private, as the Holy Chriſtian Religion. *Unde liquido pateat*, &c. From whence, ſaith he, it doth plainly appear, that it was one and the ſame God, who gave to all his Creatures thoſe Laws of Nature, and to Men the Laws of Chriſt,

Upon theſe Conſiderations, which contain great truths, though but briefly and plainly expreſſed, it is very evident That the true Chriſtian Religion, even by a natural way of cauſation, is a moſt excellent Means even for the temporal Weal and Happineſs of Perſons, Families, and States, both Governors and Governed: That it ought even upon that account by all wiſe Governors, to be promoted as a matter of great concern, with all care and reſolution: and that Irreligion and Prophaneneſs are even by way of natural cauſation the Inlets of all manner of Evil and Miſchief both to Perſons, Families, and States; and therefore ſtrictly and ſeverely to be ſuppreſſed in the very firſt eruption, as a dangerous and contagious Plague.

Hence alſo it is evident, that the natural Effects of the *Debaucheries of Covetouſneſs and Ambition*, are as perniti-

ous to all Societies as thoſe of Whoreing and Drinking, and produce as great Diſorders: For when the Soul is once unhinged from its proper Centre, it proſecutes the miſtaken Object, it next fixeth upon, be it what it will, with the ſame diſorderly motions, becauſe it proſecuteth it inſtead of its proper Object, and under the notion of that: and that therefore theſe are by all wiſe Governors to be taken care of, that they be reſtrained and all incentives and occaſions of them removed and avoided.

And here it may be fit to take notice of *two great Occaſions of this kind of Debauchery amongſt us*, which were *great Errors in Government in King* James I. and his Poſterity; the conferring of Titles of Honour, and the conferring of Places and Preferments in Church and State upon improper and unworthy Conſiderations.

As for *Titles of Honour* they are properly Enſigns of Vertue and Merit, and ought to be Rewards only of that, and Encouragements to it; but when they are conferred upon perſons for Money, by way of Sale, or upon Men for their Eſtates without any proſpect of their Vertue or Merit, by this means theſe Rewards and Encouragements, due only to Vertue and Merit, are withdrawn from it, and given to Avarice and Ambition, and thereby made Incentives to them. And, to note it by the by, the promiſcuous conferring of Titles of Honour unduly makes them inſignificant, and is very injurious to all, who have juſtly obtained them.

And for *Places and Preferments* the granting of them for Money, or upon any other conſideration than the proper Qualifications of the perſons for diſcharge of the Duty, or even to covetous or ambitious perſons, in many caſes, though otherwiſe well qualified, beſides that it is a great Errour in Government in other reſpects, as to this preſent purpoſe, it gives great incouragement to ſuch to ſeek to get them by indirect means; and the evil *Example* of Men, in ſeeking after Preferments, and in their behaviour in them, tends very much to the corrupting of the reſt of the people, and infecting them with theſe Vices. But

But no Examples of this kind are ſo pernicious as thoſe *of the Clergy*. It is a great truth that when Vertue fails in them, Faith will fail in the people. If they who in their Baptiſmal Vows have renounced the World, the Pomps and Vanities, and Superfluities of the World, and are moreover conſecrated to the ſpecial Service of God, and obliged by their Profeſſion to teach, as well by Example, as by Doctrine, Heavenly-mindedneſs and Contempt of the World, ſhall ſo forſake that, and follow this World, as to turn that Sacred Profeſſion into a Trade as a means to get Riches and Honours, and live plentifully; and even outdo the men of the World in unſatiable proſecution of theſe things; what a Temptation muſt this be to all others to do the like in their way! Nothing can be more abſurd and inconſiſtent than Coveteouſneſs, Ambition, Pride, and Indulgence to the Enjoyments of the World, with the Profeſſion of a Miniſter of the Goſpel of Chriſt. Even Riches and Wealth in a Clergyman, unleſs he be as rich in Good Works, is, in my apprehenſion a Scandalous and Nauſcious thing. And ſuch uſually prove miſchievous Inſtruments both in Church and State, if favoured, or ſuffered to grow too great in either.

King *Charles* II. by his Prodigality (which was increaſed by the Prodigality of his Parliament) and by ſuffering himſelf to be cheated and abuſed, being often in want of money, for ſupply of that was forced after ſome time to corrupt, by *Penſions and Perferments*, the members of Parliament to betray their truſt and feed his Prodigality with the Peoples Money. Theſe Examples of thoſe who notoriouſly cheated him, and of himſelf in corrupting thoſe Publick Truſtees, and other ſuch abuſes, were no leſs effectual to the *Corrupting the Manners of the Nation in reſpect of Juſtice and Honeſty*, than were his other Debaucheries in reſpect of Temperance and Sobriety. And yet it may be a queſtion, Whether the greedy *Purſuite of Preferments* by our Clergy-men, and their ill and irregular

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Uſe of them, either hourding up Riches, or miſemploying them in a ſecular, or luxurious way of living, have not been as miſchievous Examples to infect peoples minds with Over-valuation of the World, and the Pomps and Vanities thereof, as any of thoſe other with other Vices? This is more notorious than that I need either to ſcruple the mention, or uſe many words to convince others of the truth of it; and doth much incline me to think it very neceſſary that ſome effectual courſe be taken, to reduce our Clergy to a more Philoſophical way of living, or that none but who are ſo diſpoſed may be admitted to any great Preferments.

This may poſſibly offend ſome, but no good Chriſtian, I am confident: and therefore to ſtop the Mouths of all ſuch, I will give one inſtance of ſo notorious a defect of good Employment of the large Revenues of our Church, as ſhall make the beſt and greateſt of our Clergymen lay their hands upon their Mouths. It is now one hundred and forty years ſince the Reformed Religion, which had received ſome interruption by Queen *Mary*, was reſtored and eſtabliſhed by Queen *Elizabeth*; about the beginning of that Age, Almighty God by his Special Providence had produced two things of great Conſequence in the World, the Reſtauration of Learning, facilitated by a new and admirable Invention of Printing, and a Diſcovery of a new World, of Barbarous Ignorant People, by the help of another late Invention and Improvement of Navigation. We have had as great advantages of acceſs thither, and to all parts of the World as any People; but what uſe have we made of this, and of all our great Learning, and large Revenues? What ſenſe have we expreſſed of the wonderful Goodneſs of God to Mankind, of the Labours of our Saviour and his Apoſtles, of the Zeal of the primitive Chriſtians, and of the Obligation of all theſe Examples? What Devotion to God; What charity to the Souls of Men? So far have we been from that, that the very Pharizaical Zeal of the Jeſuites and other Romiſh Emiſſaries could

could not move us to the leaſt degred of Emulation, which hath not been wanting upon other occaſions. But what wonder is all this when our Devotion and Zeal for the Service of God and good of Souls hath ſcarce extended ſo far as *Ireland?*

The truth is, it is no wonder if ſuch Abundance of *the World* choak and ſtifle all Motions and Activity of this kind. Our very Liturgy doth reproach us with *Lazineſs and Coldneſs*, and is a publick Monument to condemn us. The very *Defects* in our Reformation, which could not be remedied at the firſt compoſure of that Book, but are there noted that it might be done in due time, remain unreformed as they were to this very time, notwithſtanding the various conditions we have ſince been in, and the many other Alterations we could eaſily make.

We have not reſtored any thing of the true Chriſtian and *Ancient Diſcipline* of the Church, but oppoſed and ſuppreſſed thoſe who have deſired it, and inſtead thereof retained only a Popiſh Relict and Abuſe of it; have by ſecular Laws forced ſuch into the Church, as according to the true Chriſtian Diſcipline ought to have been caſt out; and inſtead of preſerving the Honour of Chriſtianity, helped the Serpent to caſt out a Flood of Scandals to eclipſe it. We have not reſtored *the peculiar Solemnity of the Chriſtian Worſhip*, without which our Service, in the judgment of Biſhop *Andrews*, is imperfect and defective, to its proper and frequent uſe; but inſtead thereof ſet up ſuch a kind of Form, to be read with great formality at the Altar, as was heretofore introduced, and preſently, after exploded in *France*, as a dry and barren Novelty.

And for our *Preaching* in which we glory, how much hath it been abuſed to pleaſe Princes, and to pleaſe and maintain Parties; to perſwade people out of their natural rights under pretence of Loyalty, and into Slavery under the notion of Paſſive Obedience, that thereby they might preach themſelves into Preferments! And for thoſe *great*

Chriſtian

Chriſtian Virtues of Humility, contempt of the World, Heavenly-mindedneſs, Frequent and Earneſt Prayers and Faſting, and Zeal and Induſtry for the Service of God and Salvation of Souls, ſo much recommended in the Goſpel, not only by Word, but by the Example alſo of our Saviour, his Apoſtles, and the primitive Chriſtians, and which are noted by a Heathen Hiſtorian, to have made the Country Clergy in his time venerable in the ſight of God and Man, how little thereof is there now to be met with among our Clergy? So little that I doubt not but we are now as much over ſpread with Phariſniſm, (except the beſt part of it) as were the Jews in our Saviours time. And what may be *the Cauſe* into which all this may be truly reſolved? Certainly nothing but after an ill and inconſiderate *Education*, the falſe Appearances of the World, and the great *Preferments* which are attainable by compliance with the pleaſure of thoſe who have the diſpoſing of them. This is it which hath betrayed both King and Country, as I ſhall preſently ſhew more particularly.

I do not impute it to the Greatneſs of the Preferments, which are Talents, whereof a good Man may make a good uſe, though few have been made better men by them, ſo much as to want of good Education, and the *unhappy courſe* which was *taken in the diſpoſal of many of them. Great Preferments* are Temptations and Allurements to Covetous and Ambitious Men to uſe any means to obtain them. Theſe being all at the Diſpoſal of the King, and King *James* I. dividing the Common Intereſt, by ſetting up pretended Prorogative againſt the Laws, made uſe of this Power to encreaſe and ſtrengthen his party. And though this courſe proved very unſucceſsful to Him and his Son; yet King *Charles* II. fell likewiſe into the ſame Error, forgetting his Solemn Promiſes from *Bredah*, he induſtriouſly, as ſome ſay, fomented differences between the two parties of the Clergy; however he too eaſily conſented to that *miſchievious Act of Uniformity*, which made an actual Diviſion,

viſion, and was therefore, as it is believed, ſecretly promoted by the Papiſts. By this means were many good and uſeful men excluded from all Preferments and Employments in the Church. And though of thoſe who conformed there were many too eminent for their Worth to be paſſed by, yet generally Prerogative Men were the Men who were preferred. And this was it which filled the Church with Covetous, Proud, Ambitious, Worldly Men, and Court Flatterers.

And to note it by the way that curſed *Dividing of the Church* and Nation, by that miſchievous Act of Uniformity, no leſs contrary to Chriſtian Prudence then Chriſtian Charity, proved another great Error in Policy and Government, no leſs inconſiſtent with civil, than Chriſtian Prudence, and made his Government uneaſie, which might otherwiſe by performance of his Word have been made moſt eaſie through a general Unanimity, and mutual Emulations for his Service and the Common Good.

Flattery, the other immediate and apparent cauſe of the Evils aforeſaid, is the natural preduct and off-ſpring of thoſe Debaucheries of Covetouſneſs and Ambition, whereof I have been ſpeaking: For the Gratification of theſe is the only or moſt common *End* it aims at. And its natural Effects are that it ſubtilly, dangerouſly, and perniciouſly abuſeth, deceives and betrays, under the ſpecious pretence of great Affection, Reſpect and Service; and ſo much the more dangerouſly and perniciouſly, by how much the more ſubtilly: and therefore is in men of greateſt parts (Clergy men eſpecially) if once found Unſincere, Covetous or Ambitious, with ſo much the greater Caution to be ſuſpected and avoided, even by the wiſeſt of Men, who otherwiſe may be ſubject to its inſinuations, and impoſed on by it.

King *James* the Firſt was certainly a Man of no mean or ordinary Wit, and parts in other reſpects, but his Affectation of an uncontrolable Abſoluteneſs, and his Timo-

rouſneſs, expoſed him to the crafts of evil Men. He knew well enough that he was bound and obliged by Laws: that was too plain to be denied, and therefore he made no ſcruple to profeſs as much in general in Parliament. But under the umbrage of that Profeſſion, took liberty to tranſgreſs his bounds in many Particulars, upon pretence of Law and Prorogative. To make this paſs the more clearly, it was neceſſary he ſhould incline two ſorts of Men, the Biſhops and the Judges, as much as might be to his Service, which could not better and more craftily be effected, than by ſetting up the Authority of both as high as might be: For this carried an appearance of Favour to them, and moreover made them the more ſerviceable to him, he having the choice of the perſons. Upon this the Judges were apt to ſtrain the Law to comply with his deſires; but the Biſhops and their dependants, the Chancellors, and Civilians, and the Epiſcopal Clergy, were generally for magnifying the Prorogative without conſideration of, or regard to the bounds preſcribed by the Laws and Conſtitution of the Government, partly as the common Intereſt of their party, but more eſpecially as the direct way to gain the Kings Favour and Preferments. This produced Flatterers in abundance, who ſtrained their Wits by plauſible Arguments grounded upon ambiguous Words and falſe Principles to repreſent the ſtate of this Government ſuch as the King affected to have it. By this means was King *James* himſelf in part impoſed upon, (for *Quicquid volumus facile credimus*) but his poſterity more, and a great part of the Clergy, and others who adherd to them, in ſo much that they could never ſince tell how to extricate themſelves out of thoſe falſe Notions, into which the craft and knavery of theſe Flatters had miſlead them, eſpecially under the Byaſs and Prejudice of a ſuppoſed Intereſt. This tempted and encouraged the King many times upon occaſion to exerciſe his ſuppoſed Prerogative: But the people of *England* being an underſtanding people, and well

well knowing their own Rights, could not ſo eaſily be impoſed upon by Fallacies contrary to their Intereſt. And hence aroſe the fatal difference between King and People, and between the People themſelves, while part to maintain their illegal Aſſertions, to get Preferments, or being miſled, ſided with the King; and part, and that the greateſt and moſt conſiderable part, ſtood firm to the Laws, and for maintenance of their Rights. And certain it is that thoſe very matters, wherein King *James* and his Succeſſors thus unhappily tranſgreſſed the Laws, were not at all for their benefit, but did meerly gratify inſinuateing Courtiers and pernitious Flatterers, to the alienation of the minds of the greateſt and beſt part of the people: So that their cauſe in theſe Differences, was both unjuſt, unprofitable, and pernitious to themſelves. And this was their Caſe in King *Charles* I. and ever ſince.

But of all the matters wherein they tranſgreſſed the Laws, none was more pernitious, even to themſelves, than *Intermiſſions and unſeaſonable Prorogations and Diſſolutions of Parliaments* contrary to the Laws. For certain it is, and very apparent in the very Conſtitution of our Government and conſtant Practice, that *the People of* England *have as much Right to inſpect the Adminiſtration, as the King to exerciſe it.* And had theſe Kings exerciſed this part in ſummoning Parliaments and permiting them to ſit and act according to the Laws, which they are ſworn to obſerve, this would certainly have prevented the miſchiefs which have befaln not only the Nation, but themſelves more eſpecially. For the Majeſty, Honour, and Proſperity of the King is for the benefit of the Nation, and therefore deſireable, and actually deſired by the *Engliſh*, as much as any people in the World. But theſe Intermiſſions and Interruptions of Parliaments, as they ſerved only for the ſecurity of Malefactors and evil Councellors from condign Puniſhment, and were for that end procured by them, ſo did they expoſe thoſe Kings to their Knavery, and to be miſled by them to their own ruin.

The Conſideration of the Cauſes of the Unhappineſs of the laſt race of Kings gives us a clear Proſpect into the *neceſſary Means to make* the next, and the Nation under them, more *happy*. Of which the firſt and principal is a conſtant care and endeavour by all proper means to promote the Honour and Eſteem, and the ſincere and cordial profeſſion and practice of TRUE RELIGION AND VERTUE: and a reſolved ſuppreſſion with a generous indignation, of all *Vice and Debauchery*, even thoſe in maskarade, ſordid Covetouſnes, and empty Ambition. This is the moſt direct and powerful Means both for the common good of all, and for the private good of each particular, as its *natural effect*: and for obtaining the Divine Favour and Bleſſing which alone gives life to all, as is plain from what I have ſaid before.

And the *proper meanes* to do this, are good Example; Acts of Grace and Favour, or of Diſpleaſure and Indignation, as occaſion requires; Provident choice of Miniſters, Officers, and Servants; and ſtrict execution of good and effectual Laws.

Of the great power of *Examples*, when ſet upon the Beacons of high Places in a State (which makes them, if good, as real Lights, and favourable Stars, to ſtear by, if bad, as an *Ignis fatuus* to miſlead poor blinded wandring Souls,) we of this Nation cannot be inſenſible, who have ſeen and felt ſo great unhappy effects of ill ones.

But it is not ſufficient for a Prince to give good Example in his own perſon and actions, unleſs he take great care alſo that the force of his own be not enervated, baffled and affronted; through his connivance or remiſneſs, by the ill examples of thoſe about him; but eſpecially of his Miniſters, Officers and Servants; that there be not an *Ignis fatuus* among them, but that the whole ſtate may be like a clear Heaven, free from clouds and adorned with illuſtrious radiant Stars; that by a favourable aſpect and benign Influence he encourage ſuch, but with the Storms of Indignation diſperſe all noxious Meteors. And

And to this not only the great Importance, but even *Easineſs* of the work is no mean *Obligation*. For DEBAUCHERY is a baſe, unmanly, degenerate thing; a compoſition of Folly, Inconſiderateneſs, Impotence, Raſhneſs, Madneſs; a mere Impoſture, nothing leſs than what it moſt affects to be thought; nothing but frothy Wit or knaviſh Craft, inſtead of true Wiſdom and ſolid Judgment; Impudence and Raſhneſs, inſtead of true generous Courage; nay, many times mere Peuſillanimity and Baſeneſs; or fooliſh fear of the Imputation of Cowardize and Cenſure of vain men, under the greateſt appearance of Courage and Magnanimity; in ſome a greater Monſter among Rational creatures than ever Nature produced among Animals.

Nor is it leſs baſe, degenerate, and unmanly, in perſons of a higher rank in State, Office, or Employment, than in the meaneſt, but on the contrary a Degeneracy ſo much the greater, and more monſtrous. A debauched Lord, a Scandalous Judge, a Covetous, Proud, and Haughty Clergyman, immerſed in ſecular buſineſs, are all groſs Abſurdities. It makes a Title of Honour to become a Lye, and the perſon who bears it, an Impoſtor; ſuch a perſon effectuually abdicates the Nobility of his Anceſſors, is no longer a real object of Honour or Reſpect, but of Indignation and Contempt; and deſerves to be treated as ſuch by all men. Such a *Judge* is worſe: But ſuch a Clergyman worſt of all.

And therefore as it renders them unfit to be truſted or imployed in great and weighty buſineſs, ſo doth it expoſe them to the contempt of all, but more eſpecially to the juſt Indignation of a Virtuous Prince. Beſides though Debauchery and Lycentiouſneſs hath long raigned under Impunity, and be grown to a great height of Impudence, yet hath it not yet ſo far ſpread and prevailed, but that a generous correction and ſuppreſſion of a thing ſo odious in its own nature, would be very gratefull to the beſt and greateſt part of the Nation.

And thus much upon a civil Conſideration; but we ought

not

not to rest here: it is a matter of greater importance than so. We ought to consider the greatness of that *Majesty*, which is concerned in it; in comparison of whom the whole Earth is but a Mole-hill, but as the dust of the Ballance, and all mankind are nothing. We ought to consider the *State of the Nation* polluted and defiled with Presumptious and Impudent sin, with open contempt of Religion and of the precepts of the Gospel. We ought to consider the *Extraordinary Judgments* of God upon some of the chief Authors and Promoters, at least by Example and Connivance, of all this Wickedness; how they have been blown away with a puff, like chaff before the Wind. We ought to consider the admirable Mercy, Patience, Long-suffering, and Clemency of God in granting us so *extraordinary* a *Deliverance*, when in humane probability and consideration of our own demerit and monstrous sins of the Nation, we had more reason to have expected nothing but Confusion and some severe Judgments upon us. We ought also to consider the *Manner and Circumstances* of all this, how God hath therein *made bare his Arm*, made his effectual Interposition so manifest and apparent, as is sufficient for the conviction of all, who are not hardned and blinded. And when we have done all this, we ought farther to consider *what all this calls to us for*, what *Obligations* it lays upon us, what God expects from us, and what we have further to expect from him according as we behave our selves.

The abominable abuses of Popery have run the Reformed Churches into some contrary Errors and Mistakes in several particulars, and among the rest, concerning external Acts of Repentance, if I mistake not. For publick sins by which the Holy Majesty of God is publickly dishonoured, a *publick Satisfaction* (in the sense of the Antient Christians) is to be made, both by particular persons, and by whole Nations, when the sins are National, as they may be by publick Connivance, and other ways. When

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a Land is ſo polluted and defiled, it muſt be purged by putting away the evil, by Severity upon the criminals, and by ſome publick Act of Repentance giving Glory to God; and if it do not thus judg it ſelf, it may expect to be judged of the Lord, and the more ſeverely, by how much the longer it is deferred. This is notoriouſly the caſe of this Nation at this time, but what in particular is to be done in it, belongs to others to conſider; I mean as to ſuch publick Satisfaction, putting away the Evil, and giving Glory to God.

But certainly whatever elſe be done, it will be to no good purpoſe, but rather a greater Provocation to turn all our ſo favourable a Deliverance into a ſeverer Judgment, if there be not a ſpeedy check and effectual ſtop put to theſe Abominations, which hath been too long neglected and over-looked already. Let any man conſider, eſpecially a Prince, or man in great Authority, how he would reſent it to be publickly affronted and have his Laws or Orders openly contemned. And though the tranſcendent Majeſty of God, be far above the reach of hurt or benefit by any actions of ſo deſpicable beings as mortal men, yet ſuch is his Goodneſs and Benignity to his poor Creatures, that what ever is done, which tends to the real good or hurt of them, he reputes as Service or Diſſervice to himſelf, and what is ill and preſumptuouſly ſo done, as an affront to himſelf. And therefore he is no good Chriſtian, who is not far more moved and concerned for the Honour of God and of his Laws, that they be not publickly affronted and contemned by wicked men, than for any thing which may touch his own Perſon or Dignity. That excellent Being doth not frequently and openly in an extraordinary way inflict his Divine Judgments upon notorious Malefactors, becauſe by his Providence he ſets up Majeſtrates to do it in ordinary way, as his Deputies, and he expects it from them. But he hath in part lately done it in this Nation, in very extraordinary manner: he hath ſent his Fear and Dread upon our Adverſaries, driven out the

Heathen

Heathen, the Cananites, the Authors and Promotors of these abominations before us, and brought us into their places of Authority and Power, and expects that we now apply our selves to carry on this great Work, and utterly exterminate these relicts and old companions of Idolatry and false Worship. And shall we notwithstanding sit down to eat and to drink, and rise up to play? Set to build Houses for our selves, to get Offices and Preferments, or at best to provide for our common Rights and Properties; and let the House of God, his Temples in a Spiritual sense, be defiled and run to ruin in our Land? He hath so turned the Hearts of a formidable Army, that they all have either come in and joined with us, submitted to us, or fled from us. And shall we now after this make such doubt of his further Divine Assistance and Blessing, as not dare to attempt the Conquering of a few blustering Debauches, when God and the best part of the Nation expect it from us, and are ready to approve and concur with us in it; Shall we fool our selves in such a case as this with that base and narrow-sould Worldly Wisdom? Let them still out face us, and, if not basely comply, yet, which is next to it, connive at, and dissemble, what we cannot be ignorant of? Nay, by partial and unworthy recommendations set up in great place in a Christian State, such scandalous persons and evil Examples, as true Christian Discipline would humble and cast out of the Church? and so cross the Providence of God by setting up such as he is pulling down? Such Politicoes, who have no more sense of the Honour of God, may possibly meet with their deserved correction in an Eclipse of their own. But it concerns all, that we do not by neglect or further delay of so great a Duty, to which we are lead in so special a manner, provoake a change of the course of this propitious Providence, so as to bring in the Philistines again upon us; or correct our lazines with some new difficulties, or unexpected impediments. But so much for this.

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There is *one thing more in relation to Religion* of great importance, wherein have been no ſmall miſtakes heretofore committed, and that is *Unanimity* in Religion. This hath been greatly diſturbed and interrupted by inconſiderate affectation of *Uniformity*, and improper and prepoſterous means for that purpoſe. The moſt natural and proper means to promote both, are 1. To remove all Force (which is contrary to the nature of Religion, as the Ancient Chriſtians generally agree) and Secular Puniſhments upon Eccleſiaſtical Cenſures, 2. To remove all needleſs occaſions of Difference, and unneceſſary Terms of Conformity, eſpecially under Oaths and Subſcriptions, 3. To reform the Liturgy, ſo as might moſt conduce to Edification, and to gratifie and ſatisfie the Devotion of the moſt Sober and Religious Chriſtians. Againſt this laſt I have not known any thing Objected, but what are the plain Principles and uſual Arguments of the Papiſts againſt the Reformation of their Religion and their Miſſal. This belongs to the Clergy to do, but they muſt be ordered and commiſſionated to do it; the other two may be done by a ſhort Act of Parliament to repeal the Penal Statutes againſt Proteſtant Diſſenters, the Act of Uniformity, 14. *C.* 2. *&c.* and with them ſome others inconſiſtent with the true Conſtitution of the *Engliſh* Government, and promoted by Popiſh Counſels to alter the ſame for their advantage.

As for *Civil Matters*, the *Fundamental Error of King* James and his Succeſſors hitherto, (whieh it is very probable was promoted by the craft of the Romiſh Emiſſaries, that they might ſtrike in with one party) was that by ſetting up for Prerogative againſt the Law, *he divided the common Intreſt*; for the King and the People have a *mutual Intreſt* in each other, ſo that what is for the real good of either, is for the common good of both; as in a natural body, what is pernitious to any Member, damnifies the whole. The true *Conſtitution of the* Engliſh *Government*

was built upon ſolid Principles of Wiſdom, to give to each all that could be, without prejudice to the other: to the King all the Honour and Majeſty that might be, which was the Honour and Majeſty of the whole; the actual Adminiſtration, but by Officers authoriſed by Law, and ſworn faithfully to perform their Duty; large Revenues, but to uſe for the publick good, not to alienate at his Pleaſure; and all things to be done in his Name, as the head of the Society, but ſo as he cannot ſtay the ordinary courſe of Juſtice at his pleaſure, without violation of the Law: And to the people an Inſpection into the Adminiſtration, and Power to Enquire and Determine concerning the Miſcariages of it. All which being apparent and undeniable in practice, is a certain argument that the Regal Adminiſtration was deſigned for the Common Good of the whole, of King and People both, as one Body. The *Preſervation* therefore of this Conſtitution doth neceſſarily tend to the ſecurity of the King, as well as of the People; and there can be no better means for this Preſervation, than frequent Seſſions of Parliament according to the Laws, that is, Annual; though to prevent the ſo frequent trouble of Elections, it might be enacted that they ſhould be choſen but once in three Years, and ſit at certain times, and when the buſineſs is done, be adjourned or prorogued, but not diſſolved till the laſt Year of the three. A good Act to ſettle ſome ſuch Courſe and regulate Elections, would for the future prevent all ſuch Miſchiefs as have befallen our late Kings, be the moſt effectual means to ſecure the Succeſſion to their poſterity, and preſerve them from all Temptations, and danger of being ſeduced by evil Men. And by this means would Religion and Juſtice make the Nation Flowriſh, and King and People mutually Happy: which every good Man will heartily wiſh and endeavour in his place.

The REVIEW.

THus have I followed the train of my thoughts, beyond what I first intended, but not at all beyond, or besides my Design; which was only the Service of God, and the Good of this little part of Mankind, my Country. And I have done it with all Simplicity, Freedom and Plainness, without any regard to exactness of Method, or any thing else but Truth and Usefulness; as I use to do with my Friends, and those I most wish well to. It is true my good Will and Affection, both to Church and State, hath some times broaken out into warn expressitions, which ingenuous Spirits and well disposed minds can never take amiss under our Circumstances: For it is plainly no more than necessary. *The times of this* (late) *Ignorance*, (tho many being *willingly ignorant*) *God* in great Mercy *winked at* in our late Deliverance: *But now he commandeth every one every where to repent.* I am, at least morally, certain, That this Church and State are in a special manner at this time upon their good behaviour; That if they acquit themselves well, they may be exceeding prosperous and happy; If they rely too much upon vulgar Politicks, and that Bastard Wisdom of the World, they will be intangled, and meet with many and great Impediments and Difficulties; But if they wholly neglect to correspond and cooperate with the Designs of Gods Providence in these extraordinary Revolutions, consider not how great things the Lord hath done for us, but still do wickedly, they shall be consumed, both they and their King; and will soon fill up the measure of the former Iniquities.

For the *Preventing* of this, and *Securing* the Prosperity and Happiness before mentioned, the most effectual *Meanes and Method* seems to be:

1. That

1. That a Day be appointed for *a Solemn Humiliation*, to represent truly and plainly the Folly and Madness of the Abominable Sins, which have over spread the Nation; to undeceive and drive us from our Security, and convince us that the late Revolutions were an *Actual Judgment* upon those cast out, but to us only *an offer of Mercy*, with Judgments still hanging over our heads, ready to fall upon us, if we take not good heed in time; and therefore to excite us to *give Glory to God*, by true *Humiliation*, and a speedy and effectual *Reformation*.

2. That for this purpose such *Laws* as we have already *against* any kind of *Debauchery or Profaneness*, be spedily put in strict execution for the present; and, to supply the the Defects in them, a more effectual Act be speedily provided, with the most proper and natural *Penalties*: as, for the Nobility and Gentry *Degradation* and *Disability* to hold any Place of Publick Employment, or sit in Parliament; for others *Whiping*, *Pillory* and *Infamy*; and further for all, Disability to give Evidence upon Oath.

3. That the way may be cleared and inlarged for more *Charity and Unanimity* among Protestants, by a *Repeal* of all *Acts against Protestant Dissenters*, (which are both contrary to the Nature of Christianity, and to the genuine Methods of the Propagation and Preservation of it, and have proved very Unsuccessful and Mischievous) and especially the *Act of Uniformity*.

4. That some effectual Provision be made for the more easie removing of *Scandalous and unfit Ministers* out of the Church, and that *Ecclesiastical Livings and Preferments* may be committed only to fit and proper Persons for that Sacred Employment; especially that the Bishopricks be committed to the most pious prudent and industrious men. These and some other such may make us happs.

FINIS.

33226 (2 pt.)

This is 2d part of Stephens. True English Govt.

Important QUESTIONS
Of State, Law, Justice and Prudence,
Both Civil and Religious,
UPON THE
Late Revolutions
AND
PRESENT STATE
OF THESE
NATIONS.

Consistere simul non possunt Voluntas Imperandi & Voluntas Perdendi Grot. 1. de Juri Belle. c. 4. §. 11.

Regi in partem non suam involanti vis justa opponi potest: quia eatinus Imperium non habet. Grot. ibm. §. 13.

Quisquis Imperii Summi partem habet, non potest non jus habere eam partem tuendi. Quod ubi fit, potest Rex etiam suam Imperii partem Belli Jure amittere. Grot. ibm.

By *Socrates Christianus.*

LONDON, Printed in the Year, 1689.

ADVERTISEMENT.

THe Design of this Paper is not what some might imagine by the Title, to raise Doubts and Questions, but the contrary, to prevent and resolve them. Certain it is, that many Difficulties are, and may be better, and with more Ease, Brevity, and Satisfaction, resolved meerly by well stating the Question, than by long Arguments and Discourses. And the old Socratick way of convincing and instructing by Questions, hath been thought by some Wise Men of latter Ages not less useful or satisfactory than that of Syllogistical Disputations.

The preſent State of the Nation.

WHERES *King* James *the Second*, being long ſince *Seduced* from the Reformed Religion, wherein he was Educated, to the Superſtitions and Abominations of the Romiſh Religion, out of his great Zeal for the ſame, and through the Evil Counſels and Inſtigations of the Jeſuits, and of other Perſons of the ſame or the like wicked Principles and Perſwaſions, hath ever ſince with great earneſtneſs, and by various means *endeavoured the Re-eſtabliſhment* thereof, and the ſuppreſſion and utter extirpation of the genuine Chriſtian Religion reformed from the Superſtitions and Abominations of the *Roman*, and publickly profeſſed under the protection of the Laws in theſe and divers other Nations, as of a Pernicious Hereſie, and under the Notion and Name of the *Northern* Hereſie. And for that end, *during the Reign of the late King* Charles *the Second*, held divers ſecret Counſels and Conſpiracies, both with notorious Enemies of the Reformed Religion beyond the Seas, and at home with Perſons notoriouſly guilty by the Laws of High Treaſon. And in purſuance of thoſe Counſels and Conſpiracies, is generally believed to have been a Principal Author and Promoter of Wars, Bloodſhed, and other great Miſchiefs among the Profeſſors of the Reformed Religion; that being weakened by their own hands, they might the more eaſily be Deſtroyed and Subjugated by thoſe of his party.

And whereas the ſaid King *James, ſince his acceſs to the Throne*, in further proſecution of the ſame Deſigns, Counſels, and Conſpiracies (not to mention any ſecret Practices, which may poſſibly be made more manifeſt in due time) hath notoriouſly, contrary to the true Conſtitution of the Government of this Nation, contrary to divers expreſs Statutes, contrary to his own repeated Word and Solemn Promiſes, and contrary to the very form of the uſual Coronation Oath (which he is preſumed to have taken)

aſſumed to himſelf *a Power to Suſpend and Diſpenſe with the Laws*, (which is an Eſſential part of the Legiſlative Authority, which belongs not to the King alone) and under pretence thereof, keeping up a great *Army in time of Peace*, hath not only *Armed great numbers of Papiſts*, but put and continued in *Offices*, both *in the Army and in the Navy*, many Papiſts and others Perſons not qualified by Law.

And that the *Adminiſtration of Juſtice* might be alſo in the hands of Papiſts, and ſuch as were believed would comply with his Deſigns, hath in *the Counties* choſen divers Papiſts for *Sheriffs*, diſplac'd, and put out of Office moſt of the Proteſtant *Juſtices of the Peace*, and in their Room hath put and continued profeſſed Papiſts, and other Perſons not qualified by Law; inſomuch that generally throughout the Nation, in the *Counties* there is not a legal Juſtice of the Peace to be found in many miles diſtance, whatever occaſion ſhould happen: In *Corporations* hath by his Letters of *Mandamus* cauſed profeſſed Papiſts to be choſen for Mayors, Aldermen, and Sheriffs: And in the *Courts of Juſtice at Weſtminſter* hath placed and diſplaced *Judges* till he had furniſhed the ſame with ſuch as were believed would moſt perfectly comply with his Pleaſure, without much regard to the Laws.

And for the promotion of thoſe Deſigns in *the Church* as well as *State*, hath granted to divers Perſons, of whoſe compliance therein he was well aſſured, a Commiſſion in the nature of the *High Commiſſion* (which with all other of like nature at any time to be granted, hath by expreſs Acts of Parliament been utterly aboliſhed and made void) by which he hath cauſed the preſent *Lord Biſhop of London* moſt unjuſtly and contrary to all Law and Equity to be Suſpended from his Office; the Preſident of *Magdalen* Colledge in *Cambridge*, and the *Preſident and Fellows of* Magdalen *Colledge in* Oxford, contrary to Law to be put out of their *Free-holds*; and by the ſame proceedings might (as may reaſonably be believed was deſigned) have turned out all the Clergy of *England*, who would not have complyed with whatever he ſhould have pleaſed to command.

And for the more *direct reſtauration of the Papal Authority and Religion* in *England* (which to endeavour or attempt is High Treaſon by the Statutes) hath ſent his *Ambaſſador* to the Biſhop *of Rome*, and admitted and entertained a Legate from him; hath permitted *Popiſh Biſhops* to be conſecrated in *England*, and to hold their Viſitations, a *Jeſuit* to be *of his Privy Council*, *Jeſuit Schools*,

and

and *Convents for Fryers* to be erected, and *Popiſh Chapels* for Publick Maſs in divers places; and hath placed and permitted known Papiſts to hold conſiderable places and Employments in the Church and in the Univerſities.

And that the things thus deſigned and promoted might have been confirmed with the *Formalities of a legal Eſtabliſhment*, hath uſed divers indirect Means, and imployed divers Agents, to have ſuch *Perſons* only *choſen to ſerve in Parliament*, as he could be aſſured would comply with his Pleaſure therein; a practice which ſtrikes at the very root of our Government, and tends directly as the moſt immediate means to the ſubverſion thereof.

And to compleat all, that they might be ſo Eſtabliſhed and Secured for the future from *danger* of being defeated by a *Proteſtant Succeſſor*, hath by the arts of thoſe Subtile Agents been ſo far tranſported in his Paſſion for that Painted Rotten Religion, as to comply with them in an * unnatural intrigue to adopt or ſet up a *Suppoſititious Child* (as is by moſt Perſons in the Nation of all Ranks and Qualities firmly believed, notwithſtanding the Extrajudicial Depoſitions Inrolled and Publiſhed in Print) for his own Son and the Rightful Prince of *Wales*, though to the diſinheriting of the true heireſs apparent and his own Children; that ſo he might have a pretended Succeſſor, to be Educated in the Popiſh Religion, and in time to perfect the Work he had begun; or (as is believed by ſome) to baffle all hopes of a Proteſtant Succeſſor for the preſent, and in due time to ſet up one of his Natural Sons of his own Religion.

* *Though it be in truth* Unnatural, *yet it may not ſeem ſo, or to be unreaſonable to one who repules them to be obſtinate Hereticks; and for that Cauſe deſerving to be diſinherited.*

And whereas, when many *Lords*, both Spiritual and Temporal, *Gentlemen* and others of all Ranks; obſerving theſe things, and well conſidering the great and apparent Danger, that theſe Nations were by theſe means brought into, had, as the only *Remedy* under God, craved aid of His Highneſs the *Prince of* Orange, (whoſe intereſt and concern in theſe matters, as well as Affection to theſe Nations and to the Proteſtant Religion, did both qualifie and oblige him to interpoſe) and the Prince thereupon coming in with a Competent Army, had in *a Declaration* ſet out theſe and the like matters as the cauſe of his coming, and referred all to the Determination of a Free Parliament; the Nobility and Gentry and others dayly reſorting to him, and engaging in

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an Association with him for the Defence of the Protestant Religion, the Antient Government, Laws, and Liberties of these Nations, and great parts of the Armly daily revolting to them; the said King *James* was pleased at first so far to comply with these reasonable Demands, as to order Writs for Elections to be Sealed, and yet not long after (whether through his Conscience of the Illegality of his Actions, not able to endure the Examination of these matters, or through the instigations of his wicked Counsellours, or both) caused most of the said Writs to be burnt, conveyed away the great Seal, the Pretended Prince of *Wales*, the Queen, and divers of the Conspirators in that Intrigue, and accessiories thereunto; to prevent, as is believed, their cross Examination, and further discovery of the whole Contrivance, and of the rest of the Persons concerned in it, and at last departed himself beyond the Seas, deserting these Kingdoms and the Government thereof.

All this being not only true, but notorious matter of Fact, so that the Relation of it needs neither Apology nor Proof; there arise thereupon several QUESTIONS, which may concern the whole Nation and all Persons therein, who have any regard to the due discharge of their Duty well to consider, and in order thereunto.

I. *Questions of State, concerning the Constitution of the* English *Government.*

1. WHether by the *Sacred Scriptures*, or any *Positive Law of God*, there be any *Particular Form of Government* prescribed for the several Nations of the World? or all be left at liberty to constitute any such just form of Goverment, as to them shall seem most convenient? And all Persons as strictly obliged to the just and reasonable Observance of those Publick Pacts and Constitutions, whereby their several Governments are formed, as of any private Pacts whatsoever? and all again at full Liberty to use all just and reasonable means for the preservation thereof?

2. Whether by THE CONSTITUTION OF THE GOVERNMENT OF *ENGLAND* in *Legislation*, or making of Laws

Laws the *Jus Regiæ Poteſtatis*, or Regal Power, be more than one third part? or the Kings *Negative Voice* comprehend any thing more than what each of the Houſes have? And therefore his aſſuming as his Prerogative, of what belongs to the whole, be not an Invading of the Rights, both of the Lords, and of the Commons; and within the ſixth Caſe of *Hugo Grotius*, 1. *de Jure belli* c. 4. §. 13. wherein juſt force may be uſed againſt the Invador?

3. Whether by the Conſtitution of the Government of *England*, for the ordinary *Adminiſtration of Juſtice*, there be not *certain Courts and Offices* appointed, whoſe Authority the King can neither enlarge nor abridge; as in each County the Hundred Courts once in three Weeks, the County Court once in a Month, the Courts at *Weſtminſter* once in a Quarter or four times in a Year, the Circuits twice in the Year, and for Extraordinary Matters, by the Common Law and Statutes yet in force and unrepealed, ths Parliament once in the Year at leaſt? So that the *Regal Right* in this reſpect extends little farther than firſt to the choice of the Perſons, and ſecondly, that the Commiſſion and all Proceſs be made in his Name, as the Supreme in the Government; and for the greater Honour and Majeſty of the King and Kingdom?

4. Whether by the Conſtitution of the *Engliſh* Government, in all *Ordinary matters between the King and the Subjects*, the Ordinary Courts of Juſtice at *Weſtminſter* have not Juriſdiction, and the Judges of theſe Courts be not the proper Legal Judges; who may and ought to judge and determine according to the Law of the Kings Right, and Actions, and of the Validity thereof, and to order equal Right to be done to the Subjects, as well as to the King Himſelf?

5. Whether by the Conſtitution of the Government of *England*, in all *Extraordinary Matters, the High Court of Parliament* be not the Supream Judicature; and may not of themſelves without the King both Judge and Correct the Errors and Miſdemeanours of the Judges and great Officers of the Nation, and moreover enquire into the Actions of the King Himſelf, ſo far as they concern the Publick State of the Nation; and if they ſee cauſe, both judge and declare them to be publick Grievances and contrary to Law, and alſo demand Redreſs by Petition, and alſo in caſes of great Importance and Neceſſity, when the Conſtitution and publick State of the Nation is in danger by Force and Arms? And whether this Right doth not remain in the Lords and Commons

mons of this Nation in such Case, if the King refuse to call a Parliament, there being then no Superiour Authority or other means to determine the matter between them, when the very damental Laws and Constitution are in Question?

Indeed it is plain in the Frame and Composure of the Government it self, and in the Actions of our most Antient and Succeeding Parliaments, and confirmed by the Polititie of those People from whom they did descend, that our Wise Ancestors in the Constitution of this Government did particularly intend and take care of *two things*; The one to give all the *Honour and Majesty* that could be to the King, for the greater Honour and Advantage to the Nation abroad; The other to retain all the *Power* that might be to themselves, for the greater Security and Benefit of the Publick at Home. And therefore, when they had limited and confined his Power as much as was thought convenient, they invested him with the rest, not as a *Right* which he might dispose of, or use as he pleased, but as a *Trust*, the management whereof they would inspect and consider; and for that end, as well as to inspect the Actions of inferiour Officers, supply Defects, *&c.* did think fit to have frequent Conventions or Parliaments. So that his *Right* hath a great and weighty *Duty* (if not a Condition in Law, as they call it) essentially annexed to it; and he is in effect only the Supream Officer, and a kind of *High Reeve of the Nation*, as the *High Shire-reeve* of the County, who in many respects doth truly represent him. And therefore because some have in our Age asserted such an *Unaccountableness* and *Irresistibility* in the King as is inconsistent with this Constitution, and others from some Clauses and Declarations prescribed in some late *Statutes passed soon after the Return of the late King* Charles the Second, may think themselves bound in Conscience to maintain the same, it may be necessary to propose to their serious consideration some few

Questions concerning those Clauses, and the Oaths, and Declarations prescribed, in the Statutes of 12, 13, & 14. Ch. 2.

1. WHether they who did take these Oaths and declare accordingly, are thereby (being only *Declarative* of their belief at that time, and not *promissary* for the future) obliged to per-

perſiſt in the ſame belief, and act accordingly in all caſes which may happen, without further Inquiring or Examination of the Truth of that matter?

2. Whether all or any of thoſe Clauſes, or the Oaths preſcribed in the Statutes aforeſaid, being all meerly *Declarative*, and not *Conſtitutive*, do; or can make any real alteration in the Laws, and in the very Conſtitution of the Government from what they were before?

3. Whether *the vulgar ſenſe* of theſe Clauſes, Oaths, and Declarations, be not *inconſiſtant* with the Natural and Original Right of Mankind, to defend and maintain their Rights? the ſpecial Conſtitution of the *Engliſh* Government? the frequent Practice of *Engliſh* Parliaments? and known Principles of Law allowed at this day? be not *contrary* to the Sentiments and Practices of moſt Nations of this part of the World? to the Judgment and Practice of divers Reformed Churches upon great deliberation in their own Caſe? and of Queen *Elizabeth*, King *James*, *&c.* and the State of *England* in their Aſſiſtance to other People oppreſſed by their Kings and their Miniſters? and *of dangerous Conſequences* both to Prince and People? diſpoſing Princes with more Liberty to tranſgreſs the Laws, and expoſing innocent People, if they believe it to oppreſſion by them; if not, to Wars and Contention with them for the maintenance of their Right? and therefore the Clauſes and Declarations aforeſaid, to be either wholly rejected as falſe; or elſe accommodated with ſome better and more convenient ſenſe and Explication? as that, which no Man will deny, *That neither the King, nor his Miniſters, acting according to Law, may be reſiſted upon any* Pretence *whatſoever*. And it may deſerve ſome Conſiderations

4. Whether conſidering the *Time*, when theſe Statutes were made, the ambiguous *Terms* in which the Declarations are drawn, neither reſtraining them to Lawful Actions and Commiſſions, becauſe that would not ſerve the turn, nor expreſly extending to Unlawful, becauſe that was not likely to paſs; the *Activity* and cunning Inſinuation of the *Romiſh Emiſſaries*, and their real *Intereſt* to have the Government abſolute in one governable Prince, rather than ſubject to the Counſels and Reſolves of an untractable Parliament, and the *Tricks* which they have ſince impoſed upon us; it be not likely that in theſe, as well as ſome other Statutes about and ſince that time, there may not be ſome of their Pro-

jects craftily intermixed, and unperceived in the transport the Nation was then in? and the rather if the late late King *Charles* the Second, had before that time entred into their Communion, as is now believed?

And because in these things many well-meaning people may *be imposed upon*, not only by the *Authority of men*, whose Judgments may be byassed by Prospect of Favour and Advantage, but also by Ambiguity of words, as King, Absolute, Imperial; it may be fit to note that the word *King*, doth not necessarily import more than one having Supreme Executive power to govern according to Laws, as the King of *England* certainly hath, though the Parliament may judge whether he doth so or no. So that if any claim more, that is to be prov'd from the special Constitution of the Government. So the word *Absolute*, when that is attributed to the Kings of *England*, it is to be understood not in respect of Laws, but of Tenure. They hold not of Pope, Emperor, or any other person or State. And in like manner the word *Imperial*, when used of the Crown of *England*, it imports no more than that it is not held of any other Crown.

II. *Questions of Law, Justice and Prudence, upon the Matter of Fact before related.*

1. WHether the Matter of Fact before related, doth not contain divers very high, *deliberate, and resolved Violations of the Laws*, and Constitution, and tending directly and manifestly to the *Subversion of the true and ancient Government* of this Nation, and be not good Evidence, and a plain Declaration, that the said King *James* did certainly design and endeavour the Subversion thereof, and to make it Arbitrary; and was therefore an *Enemy to it*?

2. Whether all this being done at the instigation of the Papists, and in favour of their Religion, (which obligeth them all, both Prince and People, to use their utmost endeavour for the *Extirpation of Hereticks*,) be not also good Evidence and an open Declaration, (notwithstanding their pretence of Liberty of Conscience,) that he was also an Enemy to the Religion and People of this Nation, being Protestants, and by the Pope and his party reputed and condemned for Hereticks?

3. Whe-

3. Whether the ſaid King *James*, having aſſumed to himſelf a power of Suſpending and diſpenſing with the Laws, and thereby *invaded the Rights of the Lords and Commons*, and thereby, and by many other open Acts declared himſelf *an Enemy* to the Government, Religion and people of this Nation, (which are things inconſiſtent with the Ends and Being of Government and Civil Society,) and all this contrary to his Solemn Coronation Oath, and through the perſwaſion and inſtigation of Jeſuits and others, notoriouſly guilty by the Laws of High Treaſon, hath not thereby demonſtrated himſelf incapable of the Government of this Nation, and not to be further intruſted therewith? and therefore,

4. Whether *the Prince of Orange his Coming in* to preſerve and maintain the Right of the Princeſs and himſelf, and to defend and protect an Innocent people in the Legal enjoyment of their Religion, Rights, and Liberties, from Violence, Oppreſſion and Deſtruction, deſigned and prepared (as is believed) againſt them contrary to the Laws, as Queen *Elizabeth* and the people of this Nation had heretofore done for his Anceſtors and Countrey, be not juſtifiable by the Laws of God and man?

5. Whether *the Lords, Gentlemen, and others* of this Nation, who in this caſe, for the preſervation of themſelves and their Country, invited the Prince to come in, or after his coming entred into the Aſſociation with him, for the Ends aforeſaid, did any thing therein but what was neceſſary, juſt, and lawful by the Laws of God and Man, the Conſtitution of this Government, and many precedents in this Kingdom?

6. Whether the *Officers and Souldiers*, who had indefinitely entred into the Service of the King, are not to be preſumed to have acted therein as rational men, and to have intended a reaſonable and legal Service to their King and Country, for the preſervation of the legal Government, Laws and Liberties thereof, and not a ſlaviſh Service to the will of a Tyrant, and Enemy of their Country; and therefore in deſerting the King, and revolting to the Prince and his Aſſociates, when this came to be diſputed, did not do an act of greater Generoſity, Loyalty, and Fidelity to the Government and their Country, than if they had continued in his Service, and brutiſhly, or upon a vain and miſtaken principle of Honour, aſſiſted to the ſubverſion of the Government, the deſtruction of their Country-men, and the ſuppreſſion

and extirpation of the Religion, which they themſelves do profeſs?

The common abuſe of the term *Loyalty*, to impoſe upon the Nation, makes it neceſſary to explain *the genuine Notion* of it. Which is nothing elſe, when attributed to Perſons, but either the ſtate of a Free-man, or *Jus civitatis*, or a conformity of the Will and Actions to the Laws of the Land, and the Government by Law Eſtabliſhed. But that *vulgar notion* of Loyalty, whereby many well meaning Men have by the Sophiſtry of Jeſults and ill deſigning Diſloyal Men, been impoſed upon, taken for an Active Compliance with, or at leaſt paſſive Submiſſion to the Will and Pleaſure of the Prince, whether conformable to the Laws and Eſtabliſhed Government, or not, is in theſe deſigning men plainly Knavery, Sycophantry, and Treachery, againſt both King and Government, and hath betrayed a whole race of Kings into great Miſchiefs and Deſtructions.

7. Whether upon due conſideration of the precedent Queſtions, *all the reſt* of the Proteſtants of theſe Nations ought not *in Prudence, Juſtice and Charity* to their Country, *to unite* and join with the ſaid Lords, Gentlemen, and others, who have aſſociated for the end aforeſaid, and unanimouſly agree *to commit the Government*, Crown and Dignity thereof to the next undoubted Heir of the Royal Family, who is duly qualified for the ſame? or, by mutual agreement of all parties to ſuch of the Royal Family as is beſt qualified for the Management thereof in the preſent Circumſtances? leſt otherwiſe by their unneceſſary over-cautious ſcrupulous forbearance they give occaſion and incouragement to diſcontented Perſons to involve all in ſuch new Troubles, Factions, Inſurrectious, and Diſturbance of the Publick Peace and Settlement, as by their more generous Unanimity might eaſily be prevented?

And becauſe here may ariſe ſome *Scruples from the Oaths* of Allegiance and Supremacy, theſe things as to that may be conſidered.

1. Whether the Duty of the Subject be not proportionable to the Right of the King, and extends no further?

2. Whether the word *Heirs* ought not to be intended, firſt, of legal and undoubted Heirs? ſecondly, of ſuch as are duly qualified for the Diſcharge of ſuch a Publick Truſt and Office, and not of any ſuch as are *non compos mentis*, or, which is worſe, do *cum ratione inſanire*, and would confound and deſtroy all?

3. Whe-

3. Whether in the caſe of Succeſſion, both the Practice of Antient Times, and an Antient Formality uſed at the Coronation, be not Evidence of a Right of judging and choice upon a ſpecial occaſion, of a fit Perſon of the Royal Family to ſucceed, remaining in the Lords and Commons of this Nation?

8. Whether theſe Nations profeſſing themſelves *Chriſtians* ought not *in Duty to God, and Prudence to themſelves,* to acknowledge with all Reverence and Devotion, his Admirable, Wiſe, Powerful, and Gracious *Providence*, in theſe late extraordinary Revolutions, and great and ſeaſonable Deliverance from ſo many and great, both incumbent Evils, and impendent Dangers over them? and to expreſs their ſenſe thereof, both by Solemn Thanksgivings, by a ſpeedy and effectual Reformation of that Torrent of Debauchery introduced and deſigned for their Ruine, and by all dutiful Concurrence with the Indications of his Will thereby intimated to us?

9. Whether it be not reaſonable for a Chriſtian Nation to believe, That the ſaid *King James* having Unhappily by the deluſions of the Papiſts *deſerted the true Religion*, wherein he was Educated, and revolted to the Superſtitions and falſe Religion which they profeſs, may not by the ſpecial Providence and Righteous Judgment of God for the ſame, and other ſins, be deſerted and *left to the Deluſion alſo* of their unſound and deceitful Policies, and thereupon to be *deſerted by his People, and the Army* in which he truſted, as was *Rehoboam* by the ten Tribes?

10. Whether *the Special Providence of God*, ſo viſible and apparent in this caſe, may not juſtly be looked upon by all ſerious Proteſtants, as *a Manuduction* and Indication of his Will, that theſe Nations ſhould concur therewith, in a cauſe ſo juſt and neceſſary, *to the Excluſion of the ſaid King James* from the Government thereof, and to commit the ſame to ſome other more proper Perſon of the Royal Family? and whether all, *who ſhall obſtinately refuſe to concur* therein, have not ſome reaſon to fear that they may alſo in ſome degree partake of the ſame Divine Judgments?

11. Whether it be not alſo a Chriſtian Duty incumbent upon theſe Nations, upon this occaſion to take into their ſerious Conſideration all thoſe *other Actions of the King*, (beſides his revolt to the Romiſh Superſtitions and Abuſes) which may reaſonably be believed to have *contributed*, as well through the Judgments of God, as by their natural Efficacy, to the bringing of all this Evil upon

upon him; and thereupon ſpeedily to make all ſuch effectual Proviſion, as may be neceſſary for the prevention or removal of the ſame and the like occaſions of miſchief from the Nation it ſelf?

12. And whether among ſuch actions may not juſtly be reckoned as Notorious, firſt, Uncharitable fomenting and promoting of Diſſentions and Diſtractions between Chriſtian Nations and People. Secondly, Diſcountenancing the ſerious profeſſion and practice of the Reform'd Religion, and Irreligious encouraging *Profaneneſs and Debauchery*, both by Example, and by Impunity and Connivance. Thirdly, Unjuſt *Violation of the Laws and eſtabliſhed Government* (contrary to the Coronation Oath) and endeavouring to make it arbitrary, by various illegal Practices both upon the *ordinary Courts of Juſtice*, by making the Judges Patents to be only *durante bene placito*; and then diſplacing ſuch as would not, contrary to their Conſcience and Duty, comply with his pleaſure and Deſigns; and upon *the High Court of Parliament* it ſelf, by perverting and interrupting the Legal Freedom of Elections, both in the Corporations, and in the Counties; and tampering with the Members themſelves, *&c.* For which and the like Evils, ſpeedy, proper, and effectual Remedies ought to be provided.

Queſtions

Queſtions of Prudence, Religion, and Humiliation, upon the late Revolutions and preſent State of the KING.

1. *WHether the King, having by ſad Experience found the ſo much admired* Knowledg and Subtilty of the Jeſuits *eſpecially*, and other Emiſſaries *of the Church of Rome, ſo perniciouſly erroneous and deceitful* in matters of Policy, *hath not juſt cauſe to ſuſpect that it may be ſo alſo* in matters of Religion, *and thereupon, now at his Leiſure, to retire into ſome convenient place of Freedom, and there to take a farther and impartial Examination, whether it be not ſo indeed?*

This may poſſibly be done effectually by well weighing but of two Conſiderations, *of* great Importance, *and yet of* no great Intricacy; *the one concerning* the Head of their Church, *the other concerning* the Body of their Religion, *and the nature and Tendency of it, compared with the nature and Tendency of the Genuine Chriſtian Religion. Firſt,* Whether all that ſpecial Authority and Power, which the Biſhops of *Rome* have ſo long claimed and exerciſed as peculiar to themſelves, and derived from Chriſt by St. *Peter*, be not a groſs Impoſture? *As it needs muſt be, if either* no ſpecial Authority *was ever either* given or promiſed *by Chriſt to St. Peter, or* exerciſed or claimed *by him, more than what was given by Chriſt to all his Apoſtles,* John 20. 19, 23. Mark 16. 15. *or exerciſed by them; or no ſpecial Authority was ever* conveyed *by St. Peter to the Church or Biſhops of Rome, more than to any other Church or Biſhop which he Founded and Inſtituted. And beſides their* defect of Proof, *(which lyeth upon them to make out) in the one from the Scripture, and in the other from good Authority; there are two things of great weight againſt them.* Firſt, *That the ancient Biſhops of Rome claimed no ſpecial Authority peculiar to themſelves, but by* other and inferiour Title, *and what was* much leſs *than they now claim.* Secondly, *That there was very groſs* Impoſture and Forgery *uſed for the introducing and promoting of this pretended Authority. And if this Pillar of their Church fall, the other, their pretended* Infallibility, *muſt by*

con-

conſequence fall with it. And of this Subject may be Read, Dr. Barrow *of the Supremacy, with* Dr. Cave *of the ancient Government of the Church.* Secondly, Whether all that which is properly called *Popery* be not ſuch another Corruption of *the genuine Chriſtian Religion,* by humane inventions influenced by the ſubtilty of Satan, as was that of the Law of *Moſes* by the Scribes and Phariſees at the time of the coming of our Saviour? and directly tending to oppoſe, enervate and affront the ſame? *This may eaſily be perceived by comparing the eſſential parts of the Chriſtian Religion with the oppoſite Corruptions of Popery, and the Tendency of each. As* 1. *The Example of the Heads, Chriſt and his Apoſtles with that of the Pope and his Cardinals.* 2. *The Doctrine.* 3. *The Worſhip.* 4. *The Diſcipline.* 5. *The Means of Propagation,* &c. *And to this purpoſe may be read* Dr. Moor's Myſtery of Iniquity, *and a little Tract call'd* the Myſtery of Iniquity Unvailed, *Written by Mr.* Allen, *but Printed without his Name.*

2. Whether, if upon ſuch farther Examination, it ſhould pleaſe God to open his Eyes, and give him a clear ſight of his Errors, and of the Evils he hath committed, as well as thoſe he hath brought upon himſelf; it will not be *his Duty and his Wiſdom* immediately thereupon to apply himſelf to do the part of a true Penitent indeed? to humble himſelf, give Glory to God, by Confeſſing and Lamenting his Sins, acknowledging the Juſtice of his Judgments, and accepting his Puniſhment, be content with a retired penitent Life; and thereby as a part of Reſtitution endeavour the Peace of theſe Nations, which he hath ſo much diſturbed, not giving any farther diſturbance himſelf, or encouraging any diſcontented erſon, but abandoning all Colour and pretence for any ſuch Matter? *This would certainly prove* his direct way to Happineſs *hereafter, and poſſibly to greater Happineſs even here than he could ever have enjoyed amidſt the Diſtractions of the Government of three Kingdoms. And all real Happineſs I heartily wiſh him both here and hereafter.*

3. Whether it may not be fit, notwithſtanding he may not be further truſted with the Government of theſe Nations, upon the Conſideration of Humanity, *to treat him* with Pity, Civility, and Reſpect, and a Competent Annual *Allowance*; yet ſuch as may not by good Husbandry become in time a means of New Diſturbance, and upon Condition that he do peaceably retire to ſome remote parts, as *Italy*, or the like, and continue there, or at that diſtance without further trouble to theſe Nations or himſelf?

F I N I S.

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